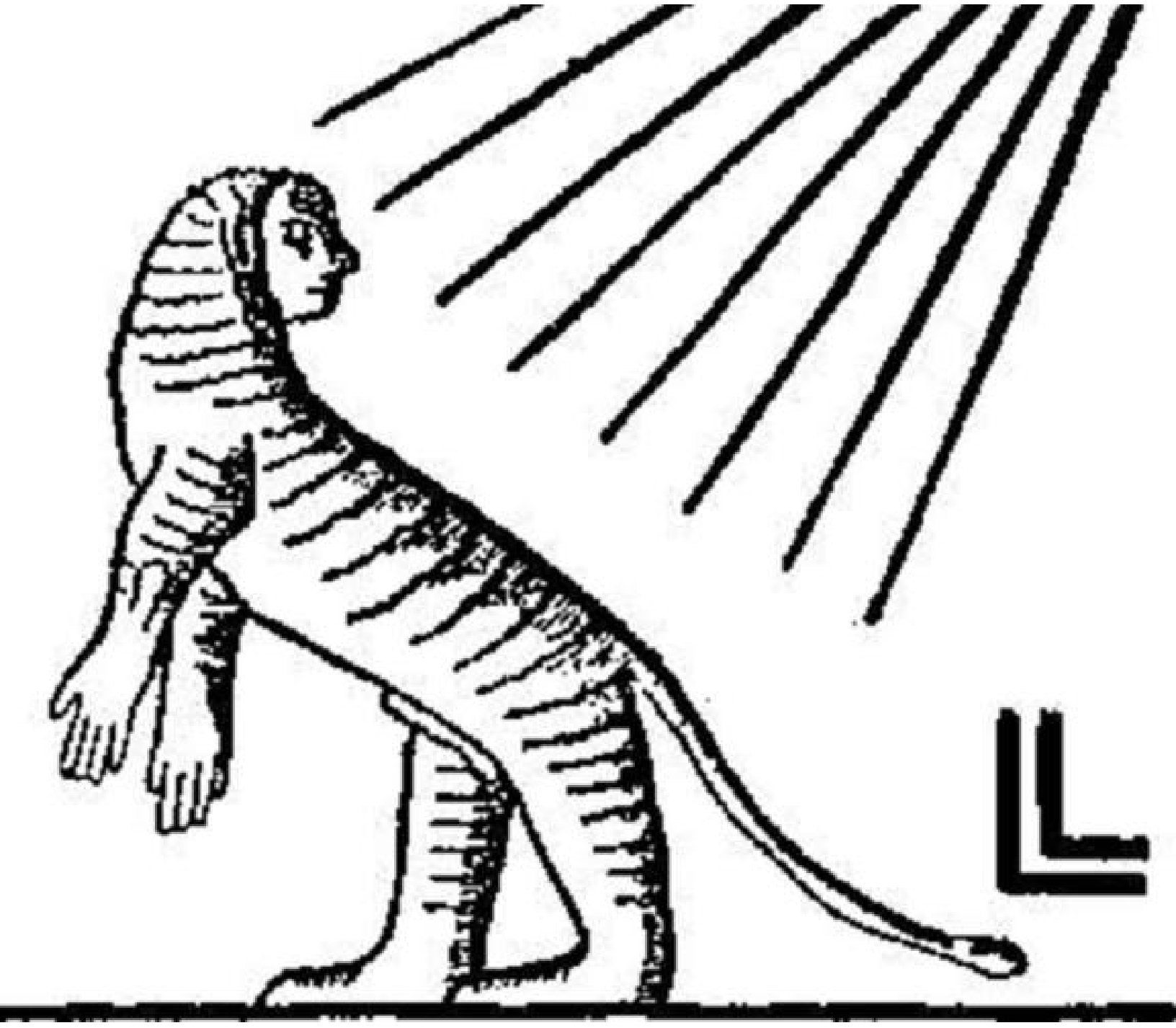
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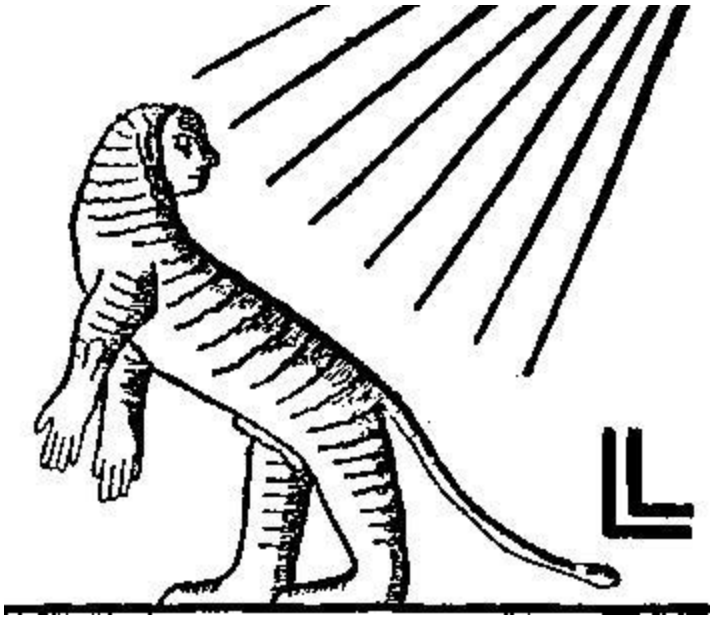

-----Theozoology-----

or the Science of the Sodomite Apelings and the Divine Electron. An introduction to the most ancient and most modern philosophy and a justification of the monarchy and the nobility. With 45 Illustrations.

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Abbreviations

Act.	Acts
Al.	Alexandrian
Am.	Amos
Aqu.	Biblical translation of Aquilas
Cant.	Canticles

Chron.	Chronicles
Col.	Colossians
Cor.	Corinthians
Dan.	Daniel
Deut.	Deuteronomy
Eccles.	Ecclesiates
Eclus.	Book of Jesus Sirach
Eph.	Ephesians
Esdr.	Ezra
Esth.	Esther
Ex.	Exodus
Ez.	Ezekiel
Fig.	Figure
Gen.	Genesis
Gk.	Greek
Heb.	Hebrew
Hebr.	Hebrews
Her.	Herodotus
Il.	Iliad
Is.	Isaiah
Jer.	Jeremiah
Jn.	John
Jos.	Joshua
Jud.	Judges
Lat.	Latin
Lev.	Leviticus
Lk.	Luke
Mal.	Malachias (prophet)
Met.	Metamorphoses by Ovid

Mk.	Mark
Mt.	Matthew
Od.	Odyssey
Os.	Oseas (prophet)
Par.	Chronicles
Paus.	Pausanias
Ps.	Psalms
Sap.	Solomon's Book of Wisdom
Sept.	Septuagint
Soph.	Sophonias (prophet)
Sib.	Sibylline Oracles
Sym.	Biblical translation of Symmachus
Targ.	Targum, Aramaic Biblical translation
Theod.	Biblical translation of Theodotion
Thess	Thessalonians
Thren.	Lamentations
Tim.	Timothy
Tit.	Titus
Tob.	Tobias
Zach.	Zachariah

Te Agaponmene i i

"God is love devoid of the ape-nature... If we preserve this love among our kind, then God will remain in us."

I John IV.8;12

ARCHE - THE BEGINNING

The truth, which I am submitting chiefly to my close and dear friends, is a historically well-established fact, which humanity has intentionally forgotten. Until now its revelation has been prevented by all sorts of tortures and persecution. It is the truth which that one taught, about whom it is said that he is "set for the fall and rising again of many" (Lk. II.34). That my re-discoveries will be the fall of many, I am firmly convinced, therefore I am preparing myself for the most furious attacks, and I only welcome them. But besides my friends, there are certainly many other people this book could lead to a resurrection, to whom it will say and confirm nothing new— but rather it will express their already long-held ideas. If this book is not scientific enough for the reader, I direct him to my exhaustive treatment: *Anthropozoon Biblicum* in *Vierteljahresschrift fur Bibelkunde* (Berlin: Calvary). However daring what I am presenting may sound, it is nevertheless formulated from thoroughly reliable historical sources according to strictly scientific methods, and it will be confirmed in the most astounding way by the latest discoveries of the natural sciences and ancient finds of art historians. The scientific treatises of the ancients are written in a secret language and contain absolutely no absurdities or fables. Based upon the artistic products of the ancients we have no reason to consider them as less intelligent than modern man. The ancient geographer Strabo says (C. 474): "Every inquiry concerning the gods explores the old notions and fables (*mythoi*), while the ancients concealed their natural ideas, which they preserved in these events in parables, and always mixed their inquiries with the fables." Thus also Pythagoras, as well as Plato and Jesus, had two types of teaching and two types of students. "To you is given to know the rune [secret] (Ulfilas) of the Kingdom of God; however, to those who are outside, everything will be done in parables *(parabolai*)." The Mandeans gave the aeons, the primal cosmic entities, very distinctive names, such as: "doors," "dwellings," "grape-vine," "the water of life," "the second death," "the great light," "the primeval man," and "great wagon driver." The Jerusalemites were *sachas*-people; one man asked his neighbor: What did you have your meal with today? With "bread" made from leaven "flour," or

from unleavened "four"? With Godolic "wine"... on a wide "cushion," or on a narrow "cushion" in good or bad company. R. Hisda explained: "Everything (is meant) in the erotic sense." The original oriental texts and various ancient translations and commentaries of the more ancient Fathers give us the key to this secret language and from this we may receive the unfathomable wisdom of the ancients.

ANTHROPOGNOSIS— THE KNOWLEDGE OF MAN

In our search for God we neophytes have lost our way because we have forgotten the basic principle of all wisdom of the ancients, and because we have forgotten the goal and the beginning of all investigation: the human body. Hippolytus (*Refutatio,* 133) says this beautifully: "The beginning of spiritual maturity is the knowledge of humanity, the knowledge of God is perfected (spiritual) maturity." So then we are searching for God by following the advice of the ancients— along anthropological lines!

The second most peculiar creation, besides man, is the ape. The ancients knew this all too well. Full of bitterness Ennius calls out: "O ape, you abominable monster, how similar you are to us men!" (Cicero, *De nat. dor.* I,35.) The ancient beast-men Behemoth and Leviathan are called the "first fruits" of the ways of God" in Job XL. 19. That there were, at one time, beast-men is not to be doubted after the discoveries of the Pithecanthropus, Dubois, the Neanderthal, Spyer, Krapinesian skull fragments and countless discoveries of stone tools. It is probable that these beast-men have not yet fully disappeared. It is striking that the most ape-like men and the most man-like apes live so close to one another. This is especially true in central Africa. Fig. 5 shows a Wambutti with a chimpanzee-like facial structure. Recently, in New Guinea, an almost animalistic type of people were discovered. Also, there were, and still are, dwarves— about which ancient accounts speak. MacIver found many dwarf skulls in the graves of Abydos in Egypt. Kollmann asserts that in the middle of the 6th millennium before Christ, dwarves made up 20 percent of the population. Disregarding the smallness of their bodies, nothing may be said concerning their other physical properties. Further, it may be concluded from these discoveries that a taller human race was mixed with these dwarves. Dwarves are still attested today by finds made over the whole earth. In just those areas where we hear reports about dwarves a smaller human type may still be identified

today. The Alpine-cretins are, in my view, not extinct, but rather they are remnants of a particular human type. Cretinism propagates itself, and it is especially strong, in the vicinity of old cloisters and fortified towns, where they remain protected from complete extinction by good-hearted people, through their own charities, such as the charity for the feeble-minded at Admont, or by wanton adulterous women. In the fairy-tales and legends of all peoples, dwarves who violate beautiful women play important roles. "When I lay with your mother for the first time, it was in green May at midday, how she cried hot tears when I conquered her," thus boasts the dwarf Alberich in *Omit* II, 168.

That there were, and still are, people with tails is a scientific fact. In Fig. 14 a modern person of this kind with a tail is illustrated. Bolsche says that the caudal-vertebra is even more developed in humans that it is in the man-like apes. Examples of hirsute people are Pastrana who died in 1860, the boy borne by her, the still-living Marie Schorgbaum, and others. One of the most strange, and until now inexplicable phenomena, are the people with scaly skin (*ichthyiosis*). At the beginning of the pervious century the Lambert family excited a wide-spread sensation because of their scaly skin. The close blood relationship between humans and apes was demonstrated by Uhlenhuth and Friedenthal by means of blood serum injections and by Lassar and Mechnikov by trans-inoculation of a type of syphilis which is peculiar to humans and chimpanzees.

The results of anthropology are confirmed and further illuminated by the archeological finds which are preserved for us. In Fig. 3, a paleolithic bone fragment from Maz-d'Azil, we see a quadrupedal, hirsute, ape-like being with a sloping forehead and strikingly large genital organ. In Fig 1 (from Laugerie-Basse) a female figure with large buttocks lies under a reindeer. There is ample archeological and anthropological evidence for the image of large buttocks. In an Egyptian image we find the portrayal of an excessively fat woman (Fig. 10), whose homeland, according to the inscription, is in the territory of Punt. Today, in Somalia, very near this old territory, the phenomenon of large buttocks is still very common. Also, in Egypt, mummies with large buttocks are found, so it cannot be doubted that people of this kind really lived. Even throughout the whole Mediterranean region countless figurines with large buttocks have been found in recent

excavations. Clay figure 26 comes from Thracia, a region prostitutes were drawn from in antiquity. When these women wore clothes they must have resembled walking bells (Fig. 19), similar finds were also made, especially in Bootia. This characteristic fat around the hips could have just been some type of water-wings for swimming. It is quite striking that these images and the more modern Madonna-images (Fig. 18) which correspond to them, are always closely connected to water. Beside the large woman in Fig 10, lake-dwellings are represented in the Egyptian portrayal. Ape-like beings, some with tails, some covered with hair, can be seen in Fig. 2 (the bowl from Praeneste) and Figs. 6 and 3 (from Vetulonia). With the biped ape-man from Sanchi (India) in Fig 12, the large penis is again especially emphasized. Neither is there any shortage of dwarf representations. In Fig. 23 we see the exemplary Egyptian dwarf with a big rump, and short arms and legs, while the head is of normal size. The dwarf with a tail in Fig. 24 has a bearded face and a protruding tongue. Although these representations are temporally and spatially very disparate, they show so much correspondence that one must unconditionally accept the existence of this type of dwarf-people. A final piece of convincing proof is provided by the earth-dwellings of those dwarves which are still preserved for us. The puzzling earth-stalls, which are especially numerous in Lower Austria, can only in part have been dwarf-dwellings of this type.

It is important to collect the reports of the ancients about apes and to examine them in greater detail. In the Bible, the ape (Heb. *qop*), as such only occurs in I Kings X,22 and in II Chron.IX,21. The original Hebrew text corresponds word-for-word in both cases. Solomon receives "gold," "silver." "ivory," and apes (Heb. *qopim).* The Latin Bible translates the word with *simiae*; in contrast, the Greeks translate only II Chron IX,21 with *pithekoi,* as opposed to I Kings X,22 with *lithoi* = "stones." It is said in the Talmud that "in dreamy, all animals are equivalent except the ape and the long-tailed monkey. What the Talmud says in connection with this is also noteworthy: "Whoever sees a dwarf... an ape, or a long-tailed monkey, should say: 'Blessed is he who alters the creatures!'" —Another Semitic word for "ape" is *tamewan.* This word stands for a monster in Job 111,16 (IV Ezra V,8) and in the Targum (the Aramaic translation of the Bible) in Is.XIII,21 and in Is. XXXIV, 4 it translates the Heb. *siim.* The Greeks said *theria* and *daimonia,* the Romans used *bestiae* and *daemonia.* Both Biblical

passages give accounts of hordes of apes that roved about ruined places. From this it seems clear that to the ancients a demon was an ape (or similar being). Heb. *temunah,* which is derived from *tamewan,* also occurs (among other places) in Ex. XX*,4*— the corresponding translations are: Gk. *homoioma* and Lat. *similitudo.* The Greek word *thamnos* = Lat. *frut ex* = "stump." "Idiot" is what I consider to be a paraphrase for the Semitic *tamewan.* In fact, there is a nice verse by Empedocles in his book *Concerning the Nature of Demons'.* "Truly, I have been a *kuros,* a *kore,* a *thamnos,* a bat, and a fish which fled out of the sea." That which we call the theory of evolution was called transmigration (*metempsychosis*) by the ancients. In Is. XIII,22 and XXXIV, 14 the hairy monsters, the *se'irim,* dance with the *tamewan.* Jerome says that they are shells *(incuhones*) or satyrs, or "certain" wood-folk. Esau is such a hairy *sa'ir*-man (Gen. XXVII, 11). The inhabitants of Palistine committed fornication with these ape-people, and God had to forbid this illicit intercourse strongly (Lev. XVII,7). The *se'irim* were called *daimonia, metaioi, chimaroi,* and *tragoi* (Lev. XVI,5) by the Greeks; and *pilosi, hirei,* and *daemones* by the Romans. In the original Hebrew spelling, Heb. *sa'ir* is exactly the same as Heb. *sa'ar,* which can mean "horror," "pubic hair," "gate" or "barley." Therefore, we read about a howling "gate" *{sa'ar)* of Babylon in Is. XIV,31, and in Jud. V,8, that God destroyed the enemy "gates." The famous scape-goat Azazel (Lev. IV,23; IX,3, etc.) was also a *sa'ir.* A further name for an ape-like being is the Heb. *ze'eb* and *namer* (Jer. V,6; Habaluk 1,8). The Greeks translate this with *lykos* and *pardalis,* "wolf' and "leopard." In the already oft-mentioned passage in Is. XIII,21 it is said that the houses are filled with *siim* and *'ochim.* For Bochart, along with other older commentators, the *'oach* is an ape-like being. The Syrians call these *kol*-people, the Greeks *echo* or *typhon,* and the Romans *dracones.* Now, it is not meaningless that in the divine mythology Echo is a nymph and the consort of Pan. In that ape-man society there also appear *'ijim,* which Bochart identifies with baboons. Aelian *(hist.* 1,7) says that the *thoes* (baboons) are people-loving animals, and Oppian notes in his *Kynegetikon,* that the *thoes* are a cross-breed between "wolves" and "panthers." In Jer. L,38 Jerome calls the *'ijim* "fig-beasts"; we will see how they came to be known by the name. I will only mention that among the Spartans Pan was called Skytes, i.e. "the fig-beast." The *'emim* were giants and monsters (Jer. L,38 and Deut. II,11). They are identified with the *repha'im* and *'enakim.* The Romans speak of

them as *portenta* (monsters), strangely, the Greeks say *nesoi* (i.e. islands) for these. The *siim,* which have already been mentioned, are also translated in this strange way. In Is. XIII,21 and Jer. L.38 they are "dragons," in Ps. LXXIII,14 an "Ethiopian mob," and Is. XXIII, 13 as "strong men." All these diverse definitions come into remarkable agreement once they are understood as "ape-men." It was as difficult for the ancients as it is for modern researchers to draw exact distinctions between the lower human types and the higher fossils of the remains of the beast-men. Because the *siim* are also called "dragons," we may assume that the ancients conceived of "dragons" as beast-men. It is then quite believable that dragons abduct beautiful women, speak, and act rationally (e.g. Rev. XIILll). A very common Semitic word for ape-man is *sadi.* Therefore the Targam almost always says *sadi* for the Heb. *sa'ir* (e.g. Lev. XVII,7). Gen. XIV, 5 has: "They come together in the valley of the ape-men and killed the *raphaim, zuzim, emmim, chorim* and *emore."* These are obviously beast-men. It must be mentioned that this *sidim-vdUey* lies near Sodom. In the Talmudic tractate Kilaim (concerning mongrels) VIII the *adonai ha-sadeh* is mentioned. All commentators interpret this as an ape-man. In the same tractate it is said that the *adonai ha-sadeh,* the *qoped* ("hedgehog"), and the *chuldat* ("weasel") belong to the same genus. The *chaiat ha-sadeh* (beasts of the fields, *sadeh-beings),* which always occur formulaically in the Bible, are always first-born beings. In Gen. IX,5 they are said to have hands, and in Josh. VIII,29 one is called a "king" in Ai. It is difficult to comprehend the anger of God against him and against the infamous *chaiah* in Lev. XXVI,6, which are to be exterminated, unless they are understood to be beast-men. In II Kings XCVII,30 there is a being which is called *'asimah,* and which supports itself with its hands and lives in royal palaces. Important for the equivalence of '*asimah* and "beast-man" is Is. XIV,9— where Aqu. and Theod. have *raphaeim,* the Sept. has *gigantes* and the Syra has '*asimat. Asimah* is however the same as Phon. *charim.* Now, we have already recognized the Horitians as a tribe of people (cf. *usum-gallu* and Eshmun). The Egyptian words for simians are: *aan, nfr, ap* (Heb. *qop;* Gk. *kepos), an, utn* (Adonis, Gk. *hedone), bnt* (the Goat of Mendes), *sa, bsa* (Bes), *hpi, kafu,* etc. Erman writes that the ape was the favorite lap-pet among the Egyptians. They are very often found in this role in grave paintings. Just as our fine ladies dress up their little lap-dogs, so too did the Egyptians often dress their ape-lovers in finery (cf. Fig. 11 and 13).

Because it is important for what follows, I will mention that, according to Strabo (626), the Etruscans called apes *arimer*. According to the Il. II, 781 and Deut. III.6, the dwelling places of the "giants" were in Arimer-land (Syria), and Hesychius glosses the Arimer-mountain (Hermon?) with "ape-mountain." In antiquity India was especially rich in apes. Strabo 698 reports about the clever way in which the ape-men were captured. The ape-hunters went into the forest which were especially inhabited by apes, set vessels of water down in front of themselves and washed out their eyes with the water while the apes curiously watched from their hiding places. Then the hunters put down vessels filled with bird-lime instead of water, went away and looked out from a distance. When the beasts jumped down and imitated the actions of the hunters they pasted their eyes shut, then the hunters ran out again and captured them alive. This was similar to the method of capture by means of tubes which were covered with bird-lime on the inside, and put on by the apes as if they were pants. Another Greek word for an ape-like creature is "sphinx." They are mentioned by Strabo (774) as living beside baboons and *keboi.* Aelian (*nat. anim.* XVI, 10) tells of a humanoid race of apes near in size to the Hyrkanian dog, and which has a satyr-like chin. This report agrees with Herodotus 1,192, who says that four Babylonian villages are responsible for the breeding of "Indian dogs" (cf. also VII, 187). Another passage which proves this, and in which the Gk. *kyones* are understood as ape-like beings, is Strabo (821) and Procopius *(Goth.* III,26) which reports concerning the pygmies of Sicily, that are called "little dogs." Pliny (VIII,29) tells us that the ape-men were in evidence at the Roman games, although earlier the Senate had been against this kind of nonsense and had forbidden the import of "Africans." Pliny (XI,44) describes this ape genus as "a perfect imitation of the human." It is only in the genital member that there exists a difference. "Protect yourself," thus warns Ignatius in his epistle to the Smyrnans IV, "from the beasts in the form of men" *(apo ton therion anthropomorphonl).*

The words under consideration are interpreted by most commentators as "apes" or "ape-like beings." Among other, less well-known words, which are also to be interpreted as meaning "beast-men," I would first mention the nymph Echidna, who according to Herodotus lived in the grottos of Arimer-land. With this maiden of mixed forms Hercules commits fornication and

engenders the three Scythian tribes (IV,9). The *sphinx* or *phix* is a daughter of Echidna. According to others, she is the daughter of Pan and Hybris (i.e. Sodomy). Echidna must have been a humanoid being, because otherwise Christ could not have called a part of the Jews "the brood of Echidna" (Mt.III.7; XI1.34; XXm.33). These passages correspond to John VIII.44 where this tribe is descended from the Devil. Christ maintains exactly that which is said in Ez. XVI.3, namely that part of the inhabitants are descended from the Amorites and Hittite women (giants). When Paul landed in Malta he was approached by an echidna (Act. XXVIII.2), but he rejects her. In Lev. XI.27, those beings that "walk on their hands" are described as impure. This can only mean the "first-born" beings. Among them the "weasel" *(gale, mustela*), the "mouse," and the "crocodile" are counted. Different animals were understood by these words than those that we mean by them today. The *gale* = weasel is a designation for a lewd person, and Herodotus (IV,191) reports that there are wild-men in Libya and three types of mice, namely bipeds, *zegeries* or *boynoi* and *echidnes,* and furthermore also *galai,* which are similar to the Tartessians. Now, we have already heard at the beginning that Solomon received apes from this country. *Behemah,* which occurs especially often in the Bible, can also mean a humanoid being, for in John III.8 they dress themselves in sacks and call to the Lord. It is meaningful that the *Edda* also knows of beast-men as berserkers and werewolves. They live in the I last and Thor goes into battle against them. Finally, a very strange designation of the Ixmsi man must be mentioned. He is mysteriously called: "that certain one" (Gk. *tis,* I .ii *quidam).* Thus Pliny (XI, 105) says that only humans have calves of the leg, but a "i t-iiain one in Egypt" does not. Humans and "that certain one," however, have soles. I leiodotus (11,170) mentions that in Sais there is a grave of "a certain one," whom he may not name. However, it is Krios, who was mentioned in II,42. God is also called "a certain one" in III Kings XIX.5 and Job IV.16.

The lewdness of apes, especially of the baboon, exceeds all imagination. They are Sodomites, pederasts and onanists; they also act in a disgraceful manner toward men and boys. It is universally agreed upon that baboons will attack and mistreat little girls, and that in zoos, women are inconvenienced by their vile forwardness and shamelessness. North of Lake Kiwu (Africa) the natives tell of giant apes (gorillas) which abduct women

and rip up their sexual parts during intercourse. It is now incumbent upon us to investigate as to why sexual activity with animals is also called Sodomy. The more usual designation is "bestiality." The Sodomites were guilty of this most terrible crime. According to Gen. XIX they surrounded the house of Lot and wanted to violate the two angels, similar to the way in which the people of Belial in Gabaon actually violated a woman (Jud. XIX). In Gen. XIV "horses" (*hippoi,* Heb. *reku*s*)* are spoken of; in Amos VI.7 Jerome glosses "debauchee" and Origines *(homilia* XIV in Joshua) comments on Ps. XIS.8 by saying that by "horses" and "chariots" actually demons are meant. In Ex. XXII.19; Lev. XVIII.23; XX.15 it is especially strongly forbidden to women to sit themselves down before Behemah in order to have themselves mated by him. "For it is a deed of infamy, through which the *goim* have defiled themselves." "They ought not to sacrifice any more to the *se'irim,* with which they committed fornication," reads Lev. XVII.7, and when a man finds an *'arot,* an object of Sodomite love, in the possession of his wife, then he ought to write a letter of divorce at once (Deut. XXIV. 1). In Sap. IV.6 it is said: "Offspring of illicit intercourse are the progeny of depravity against their progenitors," and "the seed of unnatural *(paranomos*) nuptials ought to be eradicated" (Sap. III.16). "The defilement of entities, the alteration of birth (bastardization), the lack of discrimination in marriage, and the breeding of nameless idols is the cause of all evil, in the beginning and in the end," thus it is profoundly written in Sap. XIV.26. The word "entity" (= Heb. *nepes, Lat. anima* = Gk. *psychê*) certainly cannot be translated by "soul." This is because from the Talmud we know that the *se'irim* seek out Sodomite relationships, *kelaim;* and that from this imperfect *nepes* result. In Sap. XII.6 it is said that the forefathers of the Canaanites were helpless "souls," and that their seed has been cursed from the beginning. Just as Oseas IV.2 curses those who mix blood with blood, so that the Earth (animal world) mourns and the *sedim,* the "birds of the air" and the "fish of the sea," degenerate. The passage Jer. XXXI.22-23 is famous because of its obscure sense: "The Lord will create a new thing in the land, the woman will compass the man ...the time will come when I will sow my seed in Israel and Judah, both with men and *behemah."* It had gone so far that natural intercourse between human men and human women had become a "new thing" and fornication with monstrosities had become the norm. The dealing in, and breeding of, the progeny of Sodom was a very lucrative branch of commerce, and especially the priests of the Temple

acquired enormous riches for themselves through this endeavor— for men and women had to buy the Sodomite pleasure for a high price. (Ez. XVI.33). For this reason these illicit lovers were also called "usurers" (*tarbut)*.

The Babylonian *Epic of Gilgamesh* (I Tab. II Col.) has an episode which is similar to the already mentioned mixing of Hercules with Echidna. Jabani is a shaggy *sair*-man like Esau. He lives in the wild together with the "livestock" and with the "swarms of the sea." He is a man of lewdness (I. Tab, IV Col). Gilgamesh has him captured by a lascivious whore. "Then the wanton girl bared her breasts, opened her legs, and he had his way with her, she was not shy, she took his fullness...she was very lustful with him, the work of a woman ... his muscles pressed onto her back, for six days and seven nights Jabani copulated with the wanton girl in this way." There have been countless naked figurines in shameless postures which show their breasts found in excavations. On a sarcophagus from Amathont in Fig. 25 we see a long row of these lewd hussies, while the ugly dwarves scurry by. No less obscene is the posture of the woman with a dwarf in Fig. 21. Herodotus (II,46) reports the following: "The goat and Pan are called Mendes in Egypt. In the region of Mendes, in my time, the following oddity occurred: A goat (*tragos)* was mated with a woman before everyone's eyes." In fact, we see a woman in just such a copulation with an animal on an Etruscan mirror (Fig. 20). Bochart: *Hierozoicon* (642) says that Moses alluded to the abominable passions of the Egyptians (Lev. XVII.7) which he timidly described. I Cor.X.20: "Ye can not drink from the cup of the Lord and that of the demons at the same time" is always interpreted as Sodomy. Even a more modern theologian, such as the Jesuit Pesch (in *prael. dogm.* HI.221) says that all the idolatry in the Old Testament is really diabolic whoredom. Aelian VII. 19 says that the cynecephalics and *tragoi* have an untamable instinct to mix with human women. Strabo (802) corroborates Herodotus, when he relates that in Mendes Pan, the goat *(tragos),* and *zoa* are worshiped, and there women have sex with the goats. Even today in India, girls are deflowered by an idolatrous doll which is fitted with a large sexual member. The wooden idol has replaced the living Sodomite lover. On the other hand, the pygmy girl impaled on a phallus in Fig. 4 is archeological proof that men also committed bestiality. If Italian women could not bear children Juno commanded that they ought to copulate with

goats (*hirci*) (Ovid *fasti* II,440). The Sibyl (ed. Friedlieb) II,386, in connection with Rome, says: "Through you base men found intercourse with animals (*ktenon koiten)*... they no longer find the divine fire of the forest with the virginal Kurei, that nourishes the flame so well," and III,464, concerning Italy it is said: "You are no longer the mother of the good, but rather you are raising beasts (th*eres*)." Jordanes (*de reb. get.* c. 24) reports that the Gothic king Filmer drove out all the sorceresses from his people; they had consorted with the fig-beasts, and from this union sprang the Huns. Rigr engenders a hideous and misshapen brood with Edda in the "Rigsthula." Just as Loki has Sodomite appetites, so does the Greek Boreas. Sodomy with ape-men is preserved as fornication with devils and demons in the writings of the Church Fathers. The Albegensians and Templars also committed this kind of lasciviousness, and in fact all of medieval witchcraft probably goes back to Sodomy. Even in modern times sexual activity with animals, especially of women with dogs, is not uncommon.

The concepts of the ancients concerning fornication, or adultery, do not conform to our ideas. Extramarital sexual activity between human beings was no transgression in the eyes of the ancients. Strabo (783) states that an adulterer is one who comes from a different kind. Evidently Sodomy is meant, for Sophocles also explains extramarital pregnancy in terms of the interference of a demon. The ape-man is actually called the "foreigner" by the ancients, the "foreign man" (Heb. *zar, nekar, achar,* Gk. *allotrios, xenos,* Lat. *alienus, alienigena).* In the shorter Genesis we find *alienigena,* and in the corresponding passage in the *Book of Kufale* "Moloch." Zach. IX.6 has *mamzer,* which means "mongrel" or "bastard," and which is translated by the Greeks with "foreigner," and by the Romans with "divider" *(separator).* We also understand the abominable customs of the Babylonians, about which Herodotus (I,199) speaks. In the holy grove of Aphrodite women sit in rows, there is much coming and going, and the "foreign men" copulate with the women there. The same is reported by Baruch VI and Strabo (745). Especially convincing is a passage in Lucian *(de Syr. dea,* 14), where he calls the hybrid form of Derketo a *theema xenon* (foreign apparition). *Xenika* and voluptuousness are mentioned together by him in *Kynikos* 8. The angels, as well as Sodom, have whored after "foreign" flesh, says the Judas epistle 7 (cf. I Esdr. IX.2).

As to why humans, especially women, hit upon this loathsome vice, Ez. XXIII.20 says: "Women were crazy for the voluptuousness of fornication with those whose members are like the members of asses and whose flood of semen is like the flood of semen from a stallion," and Ez.XVI.26: "woman whored with the people of Misraim with their big members." Figs. 3, 12, and 16 show archeological evidence for this assumption. Diodor reports that the Greeks worshipped Priapus because of his large genital member.

Now the important question arises as to whether the mixture of humans and beast-men was fruitful, and whether bastards were produced from their union. The sources affirm this where mixtures of closely related beings took place. The sons (i.e. people) of the Horite Se'ir are cited in this way in Gen. XXXVI, and in Lev. I.5, Ps. CXIII.6, and Jer. XXXI.12 where *baqar*- and *so'on*-men appear. The true Hebrew word for bastard is *mamzer*. He is, according to Deut. XXIII.2, excluded from the congregation *(ecclesia*, i.e. the Church) of the Lord, in contrast he is especially honored by the Philistines (Zach. IX.6). The word is derived from *mazar* = "to copulate." We will come to know the land of Musri as the homeland of the beast-men. Egypt is actually called the land of bastards— Misraim. According to their geographical coordinates the Assyrian territory of Musri and Nabatia almost correspond to one another. "Nabates" is the equivalent of "mongrel," or Dacharenes, according to *Steph. Byz.,* and Jerome comments on Ez. XXX.5, that the *chub* are the "hybrids" or "mongrels" of the ancients. Heb. *tarbut* (Num. XXXII. 14) is translated by "human mongrels." This is indicated in the same definition and in connection with illicit copulation in the Laws of Hammurabi (ed. D. H. Müller) §185-193 and in Assyrian texts by the word *ukupe* = apes (in definite historical passages). These mongrels speak an intelligible language (Is. XXXIII.19) and Isaiah composes a song of mockery against them, which imitates their hissing gibberish. And, full of desperation, Ezekiel (XIII. 19) says concerning the people of Sodom that they murder beings which ought not die, and they give life to beings which ought not live. For this reason, according to Oseas (II.4) God does not show those *zonim*-people any Fatherly Love, although he is indeed a spirit friendly to humanity according to Sap. I.3. The mongrels have to be annihilated in order to make a place for the people of God (Sap. XII.4, Gen. XXXIV the Sichemites, Deut. XX. 16). God views them as only "so-called

humans" (Sap. XII.8). Also, the Egyptian sources, which otherwise almost exclusively make use of a secret language, mention swamp-people (*sachete*) in the Nile delta, which medieval sources call "bush-Murites." With the Greeks the *pais* (dwarf), *kabiros, prolaos* or *protogonos* were considered primeval men (Paus. IX,25). The heretic Basilides counts the apes as bastards. As is well-known, very many sources report about dwarves. However, it may be less well-known that the dwarf, Heb. *daq,* Gk. (alternate reading of the Sept.) *nanos,* Lat. *lippus* in Lev. XXI.20 is well-proven. Other designations are Heb. *tap* = Gk. (Sym.) *ochlos* = Lat. *parvulus;* Heb. *'ezrach* = Gk. (Var.) *autochton* = Lat. *indigena.* In Ex. XXVII.11 the pygmies (Heb. *amadim,* Gk. *phylakes*) are called watchmen! They are kept in their own towers. II. Par. CXII.3 mentions the *sukim* as troglodytes. Out of the many passages of historical evidence for beast-men and mongrels, I would like to emphasize Pliny VIII,2, who recounts after Artemidorus, that a few Indian tribes cohabit with "wild animals" *(feris*), and the resultant births are mongrels and "half-beasts." Pliny says that with no other type of animal is a mixture with humans as easy as it is with swine, and that these mixtures were called hybrids or half-beasts by the ancients. However, it is proof of specialized knowledge when Pliny (X, 85) maintains that animals of various kinds can cross-fertilize if the gestation periods are of equal duration. Since the matter is of extreme importance, it is high time that experiments in such cross-breading of species should begin (of course, only under the direction of scientific specialists) and thus test the reports of the ancients. In any case the experiments may be more difficult for us since the medial and transformational species have largely been lost. However, a success in crossing the highest form of human-like apes and the lowest type of humans (where possible from the same region) is very probable, as wherever human-like apes occur the natives view them as their relatives and reject the eating of primate flesh. The fasting rules of the Egyptians and Indians can now also be understood. It speaks for the correctness of the views of the ancients that they called these bestial humans "relics" or "vestiges" of an older animal world— just as we do (II Kings XXI.2, Ezra VI.56, Is. XIV.30, Soph. I.3).

GAIA— SODOM'S EARTH

On the so-called black obelisk of the Assyrian king Salamassar (905-870 BC) very strange portrayals of two-legged humanoid beings can be seen

(Fig. 7, 8, 9). The attached inscription, a dull historical list of tribute payments, says that the king received *pirati, baziati* and *ndumi* as tribute from the land of Musri (Aramaic territory). Apparently the *udumi* are the hairy beings depicted in Fig. 8 and 9. The word *udumu* occurs two other times as a designation of the Biblical territory of Edom. Therefore there can be no doubt that Assyr. *udumu* is Heb. *adam!* In Gen. XXVII.11 Esau, who is also known as Edom, is called an *is sa'ir*— a shaggy man (cf. Fig. 8, 9, 1, 2, 3). From the present-day translation of the Bible it is not clear to us as to why God hates Easu, whom Jacob loves. (Mal. I.3; Jer. XLIX.17). But Paul tells us (Hebr. XII.16) that Esau was a whoremonger. Esau was a Sodomite, for according to Gen. XXV.30 he ate of the *udumu-food.* and thereby lost the right of the first born, i.e. he became the patriarch of the lower bastard race of Edomites and Horites. According to Gen. XXVI.34 he took as wives the giantess Judith and the stinking Bashemath. God hated the Edomites as Sodomites and exterminated them (III Kings XI.16). Hebrew *'adam* can only be translated as *udumu* in many passages of the Bible, such as Num. V.6; Jos. XIV.15; III Kings XI.1, where the Edomite women are called "strange women" and "prostitutes"; furthermore Is. II.21; XLIV.11; Ez. XXVII.13, where *'adam* is flatly translated as "livestock" by Jerome. Likewise the *udumu-c*ord is Os. XI.4 can be understood, because in the depictions we see how the *udumu* are being led around on chains. After all this nothing remains except to translate 'Adam in Gen. II.7 by *udumu* as well. There it is not said that God "created" Adam, but rather that he "formed" or "transformed" him from an *'apar min-ha'adamah.* The word '*adamah* is translated by "earth." Adamah is, however, according to Gen. X.19; XIV.2,8; Deut. XXIX.23, a city in the district around Sodom; in Jos. XV.7 'Adumim is the valley of the *rapha'im,* i.e. of the giants. That *'adamah* is not simply to be translated as "earth," but more as the *udumu*-kind, follows from IV Kings V.17 where the Greeks simply translate the word with *hemionos,* i.e. a half-ass, or mule. Now Syria is called the land of the half-ass in classical and Assyrian texts, in Is. XIV.7 the earth is happy, and Origines explains in *hom.* XIX, in Joshua Idumea = *terrena.* When, in Gen. II.20, it is said of 'Adam that he named the animals, it means that he Sodomized them. Because "to give a name" in the Bible and in the cuneiform inscriptions means the equivalent of "to lie with." Because on Is. IV.1 some women ask a human-man to speak his name over them, which in this context can only mean "to lie with." Besides the Talmud, Jebom 63a

expressly says 'Adam bastardized himself with animals, and the same is reported in Fabricius *Cod. pseud.* 5. According to Hippolytus (*refutio*, 123) 'Adam is Gk. *kephus* and according to Strabo VII.321 the Athamenes are one of the Lapiths, a displaced ordinal population in Epirus. In Egyptian the ape-formed Atmu, or Thum, corresponds to Heb. *'adam* (Fig. 11).

We have seen that the Greeks do not clearly translate *'adamah* with *udumu*-kind, but rather with ge-earth, i.e. they use a code-word. Besides, I believe that the Ionic form *gaia* is nothing other than a transliteration of the Semitic *chaiah,* which we came to know in Anthropognosis as the best-man. In connection with III Kings X.22 we also noticed that the Greeks, diverging from the Latinizers and diverging from II Par. IX.21, translate *qup* with *lithos*— "stone." There is every reason to believe that "stone" is the code-word (the *allegoria)* for beast-man, ape. Pherekydes tells that the Kerkops, Sillos and Triballos, were turned into stone due to their shameful acts (Sodomy). Xenagoras says they became apes and that the Pithekusses are thus named after them. Philo Byblius, on the other hand, reports that *baitylia* were "living stones." *Baitylia* is the transcription of Semitic *batulot,* which were real living beings, just like Bathyllos is a dwarven male prostitute which Anacreaon sang about and *batalos* means something like "entity." — The code-words arise as a result of some phonetic or material correspondence. In Semitic stone is *char, kopo* (Gk. *kepos) sur; chori* can also mean Horites (Gen. XXXVI.20), *qop* "ape" and *sur* "bull." On the other hand, those best-men lived in rock-caves (Job XXX.6.) In Deut. XXXII.18 God is a rock *(sur)* which begets, in Job V.23 an alliance is made with *sadeh*-rocks, in Ez. XXIII.47 "mob-stones" even appear. Now we also understand the stone of offence in Is. VIII.14 and why the stones cry out in Hebr. II.11 and Rev. XVIII.22. In Sap. XIII.10 man-like beings are spoken of as good-for-nothing stones and the work of an "old" hand. Jellinek, in Beth ha-Midrash II,60 reports that in Rome there was a marble stone in the shape of a beautiful girl. But then there came the evil-doers and the children of Belial, who make it warm, sleep with it and God preserves their seed in the stone and forms a child in it. Of Virgil a tale reports that he erected a statue in feminine form which served the Romans as a prostitute, just like Pygmalion also slept with a "statue." Strabo (812) says of the Egyptian Panopolis that it was an ancient residence of sculptors and linen-weavers. If "stone" is a code-word for beast-man, then this coincides with the view of

the Greeks that they descend from "Deukalion's stones," also thus also with the viewpoints of more modern investigators. Orpheus and Amphion were quite well able to have enchanted and tamed the "stones." (Clemens the Alexandrian, *protrepticus* I,4.) Since Heb. *sur* means "wall" as well as also one of the districts inhabited by the equally animalistic Ismaelites, the collapsing "walls" of Jerico will no longer appear to be a miracle to us. (cf. II Kings XXII.30). It has to do with Sodom-beings yielding to the enemy of Sodom, Jehovah and to his chosen people. Beast-men are also the "stones" in the graves of Lazarus and Jesus.

Like "stone," "wood" (Heb. *'es)* is also a code-word for Sodom-beings. The Gnostic Justinus says that angels are also allegorically called "pieces of wood," and that the "wood of knowledge of good and evil" is the Naas, i.e. the viper of Paradise. The word "cedar," which occurs so often in the Bible, frequently means these sex-apes. Thus the Latins translate Heb. *'ezrach* (Ps. XXXVI.35) with *cedrus,* the Greeks, according to Aquilas with *autochthon*, i.e. "original inhabitants." In many places in the cuneiform inscriptions it is told that the kings felled cedars in Lebanon, and in the Tell-Amarna Letters (around 1400 BC) it is always brought up as something especially afflicting that "everyone has become the sons and daughters and the 'pieces of wood' of their houses." In Ps. CIII.16 the *sadeh*-pieces of wood are satisfied and in Ps. XCV.12 they are joyous, as well as in Is. XVI.8. In Ez. XVII.24 they have the ability to think. According to Is. LVI.3 the eunuch need not call himself a dry piece of wood. Now we can understand Jehovah's anger against the Sodomite cedars of Lebanon (Ps. XXVIII.5). For beneath every "tender tree" women wantonly throw themselves down (Jer. II.20), they allowed themselves to be outraged by "wood" and "stone." (Jer. III.9.) "Stone" and "wood" become fathers and engender children (Jer. II.27). The "stones" howl and the "trees" respond (Hebr. II. 11), just like the fir-trees and oaks of Bashan (in place of which are often mentioned the plump cows of Bashan) howl because the grove of mongrels has been chopped down. (Zach. XI.2).

If one looks at the dwarf depicted in Fig. 23, a certain outer similarity to roots (Mandrake roots) cannot be missed. Such Sodom-entities were intended by Paul in Hebr. XII.15 when he speaks of "bitter roots," against which Christians have to protect themselves. Fulgentius calls humanity a

garden and Christ the gardener. These expressions too stem from Sodomite customs. In the cuneiform inscriptions it is said of Tiglath-Pilesar(?), for example, that he had "strange trees" in his pleasure groves and planted a Sodomite garden (*Keilinschr. Bibl.* 1,41), just as Herodotus VIII,138 knows of a Silenus-garden. According to Pliny (XX, 16) Syrian gardens were proverbial. The Gk. *kepos* means "ape" and "garden" at the same time, as does Heb. *'eden*. The Biblical Eden is the garden of the joys of Sodom— the time when the world was still full of those beings which later, due to interest in sensual indulgence, were prized as highly as gold and silver. "Paradise is the fullness of angels" Palladius recounts in *Hist. Laus.* 20 concerning two sorcerers (breeders of ape-men) who laid out a Kepotaphion (grove- or ape-grotto) in which they planted a number of rare "trees" in order to cultivate debauchery in this paradise. By means of their "art" they had soon filled the Kepotaphion with a number of demons in various shapes. "Ye shall be ashamed of your gardens," it reads in Is. I.29. Eden is nothing other than Adonis, the provider of the greatest enjoyment of love which the wives of the ancients so longingly expected. Lucian recounts (*d. Syr. Dea.* 16) that the Hellenics carried around small men (dwarves) made of "wood" with large genital members, and that they called them muscle-stretchers. Herodotus (II,48) mentions them too, but he expresses himself very secretively and with reticence. — In the Nordic legends of the gods, the first human pair, Askr and Embla, was made of "wood."

We have already read (Ez. XXVII.11) that the sex-dwarves were kept in towers. Is. XXX.18 translates *migdal* (tower) with Lat. *parvulus* = "little one," Gk. *trephomenos* (grown-up, *tarbit).* Magdala, whence Magdalena originates, was an ancient enclave of Sodomites. Since we have already proven that "wall" was a codeword for Sodomite entities, the secret designation "tower" is all the closer. It is said of king Ozias (II Par. XXVI.10) that he built towers and cisterns for his beasts of the field and wilderness, because he was a man much given to the cultivation of *udumu.* In the Letter of Barnabas (XVI) the tower again occurs in connection with beast-men and in Pastor Hermae the stones of the tower-building are certainly humans. In a glorious image Isaiah (V.2) portrays God as a vineyard keeper and as a builder of towers. He purely bred his people out of the brood of Sodom, prepared a select vineyard from which he had removed the "stones" and built a tower with a wine-press.— From Baruch V.32 it can

be seen that "city" was also a code-word for these apelings of fornication. Now too the cities built by Cain and the tower of Babel, which were hated by God, receive deep and intelligible meaning which up to now was lacking. By means of the instillation of hills, groves, fenced gardens and towers for the breeding of mongrels the basis for the confounding of the humanity was laid. Not only languages, but also all thoughts and feelings, were mixed up by this absurd orgy. The Sodom-beings are also called "houses," as in Amos I.5, where the houses of lust are given by the Greeks along with "men of Charran." Because God wanted to lead the people to pure breeding standards he also had the title "the Great Architect." Humans are his building (I Cor. III.9), and gloriously full of eternal wisdom is an old Egyptian saying: "To marry your own house in your youth — not a foreign, not an apeling-house — is the best thing, because your wife will give you a son like yourself." Still today the church prays, without understanding the true meaning anymore, to the woman of purity and virtue, to Mary: "Thou golden House, thou tower of David"!

PEGE— THE SOURCE OF SODOM

The Assyrian king Assurnassirbal (930-905) writes the following celebratory report about his war campaign against the Phoenicians: "Linen garments, a large and small *pagutu,* Ushu- and Ur-karina-wood, teeth of the Nahiri, of the creature of the sea, I received as tribute. They embraced my knees. I ascended up to Amanus, I struck beams from cedars and cypresses." On a famous hunting inscription an Assyrian king mentions that he went to sea in Arvadian ships and slew a *nahir* (snorter). He praises the gods Ninib and Nergal, who granted him "beasts of the field" (*bu'ur siri).* He brought every possible kind of beast into his pleasure groves and "houses of joy." Then in another passage it is said: "A large *pagutu*, an *emsuha,* river-men, (*amil nari)* and animals of the great sea were sent by the king of Musri and he had the people of his country 'cover' them like a mare (*usiibri*). Concerning other animals and the *issuri samii* and the beasts of the field (*bu'ur siri),* the "work of his hands" he had their name (i.e. seed) listed with the animals ... He built the house of *pagri* (Aser)." Layard *(cuneif. inscr.* 43-44) provides corroborating information. The king has numerous herds bred in Kalach and brings them "to each other." Again it is said that he had *malsir-issuri* and *pagutu* "covered (*usabri*) by the people of his country. The word *usabri* is derived from the Semitic verb '*abar* = "to

jump over," "to mount." It is precisely this word which is consistently used to designate Sodomite fornication. Thus in Lev. XVIII.21: "Thou shalt not give forth thy seed in order to 'cover' Moloch and profane the name of God." The *misbere-iam* in Ps. XCII.4 are translated as "sea-bastards" by Aquilas. In Job XXI. 10 *'abar* obviously stands for "covering (as of mares)" and in Ez. XVI. 15 and 25 it is said: "Thou showest thy pudenda and spreadest thy legs for every one who would mount thee ('*ober)";* similar to Baruch VI.42. Gk. *hybris* is merely a transcription of *'abar.* Mythology confirms this linguistic correspondence in that Hybris is the mother of the Sphinx. Also the expression "work of (his) hand," which frequently occurs in the Bible, consistently indicates "bastards," for which Talmud Sabb. 30b, Gen. V.29; Rev. IX.20 provide convincing testimony.

A rare coincidence has made it possible for us even today to be able to see these strange *pagutu,* these "sea-men," on a relief found in Nimrud, in ancient Kalach (Fig. 16). They are two-legged beasts about 1.2 meters tall with scaly skin. Their existence in the past can not be doubted, not only because of the excerpted reports, which are strictly historical, but also because they are mentioned in the ancient Law Code of the Babylonian king Hammurabi (around 2250 BC) as *tarbit,* i.e. as bastards. According to II Rawlinson, Revers 3, Assurbanibal receives *pagi,* apes and *sade-tarbit* as tribute. Additionally, in a list of gifts from the Egyptian king to the Babylonian king Burnaburiash, a *pakudu* and his young female companion made of *kaspu* (silver) are specified. The strange humanoid shape in Fig. 15 was found in the pole-structures of Ripac in Bosnia (Homes, *Gesch. der bild. Künste* 225). I connect them to the *pagutu.*

The *pagutu* occur very frequently in the Talmud as *pagoin,* or demons of fornication. The Hexapla translates the dwarf in Lev. XXI.20 with *phakotos* and the Syrians say *pakoto* for "fields of Moab" in Num. XXVI.3. According to the *Etymologicum Magnum* Belphagor is Beelphaagos; also in I Par. I.50 Phogor alternates with *phaoy.* Beelphagor is, according to Jerome in Oseam IV.14, Priapus, who is especially worshipped by women because of his large sexual member. Above all, Moab appears to have been a favorite place of sojourn for the *pagutu*, because the *pa'ate* Moab are mentioned in Num. XXIV.17. Likewise the *pagutu* are also meant by the term *pechatim* in II Kings XVII.9; because the Greeks translate this with

boynoi, which we have previously proven to be beast-men. As he does toward Edom and Buz, so does God also have an implacable anger toward the *pa'at* of Moab, the "illicitly bred" or "dukes of Moab," and toward this whole mongrelized mob (Jer. IX.26; XXV.23; XLVIII.45). In Ez. XXIII.23 the *pekod* are translated as "noble people." In the Book of Job XL and KXLI Behemoth and Leviathan are portrayed as beast-men. Of Leviathan it is said (XLI.25) he is a ben-sachas, for which the Targam says "fish-man," just like Os. XI.10 expressly mentions "water-men." The Phoenicians carry out trade with Leviathan, the women fornicate with him (XL.22; XLI.3). However, having intercourse with him is not without danger and this is why he is fettered and given a muzzle. Rahab and *tanin,* in Greek *alazoneia* (cf. Job XXVIII.8); Ps. LXXXVIII.ll; Job XXVI. 12: superbus; Is. LI.9, etc.) are also Sodomite beings. In Rev. XIII.2 an animal appears which emerges from the sea and has simian form. Hesiod *(fragm.* 180) mentions among the nymphs Phaio, who rouses the passions. Strabo (371) recounts that in the Lernan swamps there dwell water-"serpents" and that because of the "purifications" which take place there some speak of a Lerna of sinners (*kakon*). Pliny reports (IX,5) in all seriousness about water-men covered with scales and Tigellinus organized, according to Tacitus *(Ann.* XV,37) a Sodomite orgy in which "sea-beasts" took part such that the lascivious Roman noble-women would flock around them in large numbers. Arabic sources of the Middle Ages firmly believe in the existence of mermaids of this kind. At the time of L. Vives there was in Holland a merman who was twice infected with the plague. Borchart (I.c. I,860) reports on *monstra* of this kind, and mentions that they are especially keen on women. We may doubt the existence of these Sodomite sea-creatures that move about in the sea all the less because of the mysterious scaly-skin disease which is still known to occur today and because the literature of all the world right up to most resent times tells of these beings. The *Wiener Zeitung* 1803, 8th of August, published an official report that the waterman of Hasag (a swamp-region south of the lake Neusiedler) had been seen once more. In 1776 this creature had been caught and portraits made of him. Noteworthy is the fact that the people considered the "Marsh-Stephan" a demigod.

Now both the lake-dwelling culture and the tendency of the skin of negroes to have a wrinkled formation are also made clear.— The word *pagu* also means "fig." Another Heb. word for fig, *debel,* again has the secondary

meaning of fornication and in Oseas I.3 a "fig-daughter" is mentioned, who according to R. Jochanan, is called this because she was as sweet as a fig in everyone's mouth. This was obviously a pagu-she-creature. Now we also understand the fig-fauns (Is. XIII.22; XXXIV.14; Jer. L.39). Besides the fig is a symbolic designation for female genitalia in the languages of most peoples. The town of Beth-Phage, which occurs in the New Testament, is one of the locations where the *pagutu* scurry around. According to the ancient commentators Beth-Phage is Beth-ania. The Semitic word *'ain,* however, has different meanings, such as: "eye, appearance, well, idol" (Zach. V.6). The similar-sounding *ia'en* means siren.

Another word for fig is *te'enah,* which also means copulation in Jer. 11.24. The Greek designation for fig is *sykos,* which is a transcription of Semitic *sikus.* In III Kings XI.7 the Moabite Chamosh (XI.5), the Milkom, is one such *sikus* (monster, cf. Gothic *skohs!).* Strabo (811) mentions that tame crocodiles, called *soychos,* are bred at Arsinoe. Nothing other than *pagu* can be understood for *sikus,* for in Oseas IX.10 it is said: "Israel was a noble fig, but then they went to Belphagor and became sikusim like their lovers," i.e. through fornication the inhabitants of the land had even degenerated in their outer appearance. Additionally, the *pagutu* mentioned above in the cuneiform report, were also called *emshua.* In Egyptian *emsehu* in fact had the meaning "crocodile." Herodotus also saw this entity. It was called a *champsa,* but it was not an actual crocodile, but rather was only similar to the Ionic "crocodiles." It is captured with a hook and first hoodwinked (cf. Strabo above), only then can one do what one wants with it (0,69). It is obvious that the *chapsa* and the Semitic *kemos,* also called *sikus* in II Kings XI.5, are one in the same.

In the Talmud (Berak. 40a) three opinions concerning the nature of the "tree" from which Adam ate are expressed. The one thinks it was a grape-vine (*gepen*), the other a fig-tree (*deber*), the third wheat (or *dagari).* Basically all three opinions are the same because Dagon is a fish-shaped god, and therefore nothing other than a *pagu.* In Jer. XLVm.46 the Moabites are called *kemos*-men, after it had been mentioned in verse 44 that all *pa'at* had disappeared and the Chamor had gone into exile. Semitic *kemos* is found in Greek transcription as *kyamos* among the ancient geographers. Up until now this was always translated as "bean," which results in a foolish

interpretation. Besides, *kymos* also serves as a designation of the genitalia. Pythagoras is supposed to have said: "Miserable world, abstain from the enjoyment of beans!" Certainly the enjoyment of the harmless hulled fruit can't be meant by this. This is proven by the remark of Zaratos, provided in Hippolytus *(ref.* 13), who says that the bean *(kymos)* originated at the beginning of the world. This is a testimony to the acumen of the ancients, for the *pagutu* do in fact have a most primitive appearance. Additionally, Pliny (VIII,29) knows of a kind of ap*t-chama.* Among the Egyptians *chem* is Pan and the god of lewdness; *chemu,* the land of the blacks, is also the actual name of Egypt, which is preserved as Cham in the Bible. An especially convincing passage for the fact that fig = *pagu* is II Esdr. II.3 where Heb. *tanin,* Gk. *sykos* (fig), Lat. *dracon* occur, while in Ez. XXXII.2 *tanin* = Leviathan, i.e. is a beast-man. Moreover, the translators usually use "sirens" to render *tanin* anyway. — A sad and disgusting picture of the customs of generally prevalent lewdness in Rome is revealed by the verses of Martial, ep. 70: "The bride is rotten, the groom is rotten, rotten is the daughter, and the son-in-law is rotten too" and *ep.* 13: "In order to buy lover-boys Labienus sold his gardens. A fig-grove is now the property of Labienus." The epigram would make no sense if the lover-boys were not fig-trees (= *pagutu).* All the precious gardens, the large "fishponds," the "warm baths," they all served Sodomite fornication— as did the grounds, and, in part, the discoveries in Pompeii prove this. All banquets and symposia of the ancients were filthy Sodomite feasts.

Along with *pagutu* "garments" were also mentioned in the cuneiform inscriptions cited above. The Hebrew word for dress is *beged,* which reminds us slightly of *pagutu.* Lev. XIX.19 forbids the weaving of mongrel clothes, and in Ez. XXVII.20 and Soph. III.4 beged means the equivalent of "animals" or "raving men." In Jer. XII.1 and Is. XXIV.16 it is translated as "sin."

Now it is very pertinent that the ancients also called the *pagutu* fish. It is obviously *pagutu* which speak in Job XII.8, and they are the "plotters" (*dagim)* in Soph. I.10. Dagon, who was worshipped by the Philistines, is depicted on monuments with the body of a fish and also frequently with a loaf of bread (*dagan*) in his hand. The "fish of the sea" (*dagot ha-jam),* mentioned so often in the Bible together with the "beasts of the field," are

always *pagutu-like* beings. Likewise the "eaters of fish" *(ichthyophagoi)* mentioned by Classical authors, are men who commit fornication with the *pagutu.* Hebrew *dag* (fish) is all the more likely to mean *pagu*, since in Lev. XXI.20 Heb. *daq* is translated with *phakotos* by the Hexapla.

Now because Heb. *dagan* also means bread, bread is also a code-word for the sexual parts and Sodomite monsters. Concerning some converted women Is. IV.1 says seven of them will run after a single man and say: "We want to eat our own (i.e. human) 'bread' again, and have ourselves covered by our own 'garments.'" II. Esdr. V.8 even speaks about *pachah (pagu)-u*"bread"; Prov. IV. 17 about "bread" of shame and the "wine" of counter-nature. In Herodotus V,92 the expression "to shove bread in the oven" means the same as "coitus." "To a whoremonger every kind of 'bread' is good," is a sentiment expressed in Eclus. XXIII.24. Talmud Sabbath 33a explains Lev. XXVI.26, where the breaking of the "staff of bread" is spoken about: "Because of the desecration of the divine Name (i.e. Sodomy) the Sodomite beings increased, and the humans became fewer and the land became waste." Job XX.14 speaks of the "bread of a mother's womb," that generates atrocious beast-men. That was the sin of Sodom, the "abundance of bread," it is called in Ez. XVI.49, and the "false bread" that tastes sweet to man in Prov. XX.17. "I want to smash the 'staff of bread'... exterminate *udumu* and *behemah*," i.e. the offspring of fornication— so threatens God in Ez. XVI.13. In Is. III.1 the "power of bread" and the "power of water" are the giants, prophets, soothsayers and others of the mob of Sodom.
The expression "flesh" also has its Sodomite meaning. Beelphagos = Belphagor. Phagor is the same as Beor, the father of Bileam, whom II Petri 11.15 also calls Bosor, i.e. "flesh." Bosra is the land of the Sodomite hobgoblins. The "flesh-pots" of Egypt the mongrel hoard of Israel longed after are nothing other than these sex-apelings. The Talmud (Joma 75a) says that Egyptian "fish" are meant erotically.

In the whole literature of the ancients, however, the most frequent word for *pagu* is the code-word "water." Anaximander even says that man was in the beginning similar to another animal, namely the fish. Xenophanes maintains there must have once taken place a mixture of "earth" and "sea," and even refers to *pagutu-like* beings on Malta, which are apparently the same thing as the echidna of Paul and the little dogs of Procopius. "We belong to the

same degree to the sea and to the earth and are actually amphibians," Strabo thinks (I,19). The "lying waters" and "secret bread" taste sweeter, so says Prov. IX. 17. The wondrous things recounted in the Bible about "waters"— that they stand still on mountain-tops, and clog up like pipes (Ps. CIII.6; Ps. LXXVII.13) and the "floods" of the Reed Sea too— all that is said in reference to Sodomite water-creatures. In Ps. XVII.17 and Ps. CXLIII.5 the "waters" are quite clearly interpreted for us as *nekar*-men. In Ps. XCVTI.8 the "rivers" (*neharot*) clap with their hands. The *neharot* are obviously the same as the *nahiri* the kings of Assyria hunt in the Phoenician lake. Abdi Milki, the representative of the Pharaoh in Canaan, suffers from the thirst for Sodom. He writes urgently: "The king is an eternal Sun... the king knows that it's not 'wood,' it's not 'water'... the king should send 20 Niru-men." The Niru-men are the *ne'arim* of the Bible. Such Niru-men are mentioned in I Kings XXI.5. In III Kings XI.5 the Syrians translate Moloch with Niru-man. Lucian: *d. Syr. Dea* observes the image of Nireus in Hierapolis. The Niru-men are the Nerids of the Greeks. The ancients had a very refined understanding of zoology, for this reason Ps. LXXIII.14 speaks about "old rivers" (*neharot 'iton*). The rivers of Belial, or as the Greeks say, the streams of Sodom, in II Kings XXII.5, must likewise be the *pagutu.* Os. XI.10 clearly has "mer-men." Reuben wantonly fornicated, like a "water" (Gen. XLIX.4). II. Kings XIX.24 and Prov. V.15 mention "foreign waters." The people of Sodom left the softly flowing waters of Shiloah and rejoiced in Rezin and the son of Remaliah (Is. VIII.6). "A flood of water" is Heb. *tehom.* It too was one of those kinds of water-monsters; (because in Job XXVIII. 14 it speaks.) Hippolytus *(ref.* 153) says that the "water" at the wedding of Kana was the same as that about which Anakreon sings: "pour 'water, pour 'wine,' o Pais, intoxicate me in ecstasy." The waters of Paradise are, according to the conception of the Gnostics, types of men. The Talmud (Barak 596) says the men of Mehoza are ingenious because they "drink" the "water" of the Tigris. The magical effect of drinking water is known in the mythologies of all peoples. II Kings XXII. 17 speaks profoundly: "He pulled me out of many waters." — "Blood," Heb. *dam*, is another code-word. Confirming this are Ez. IX.9, where *damim* of the Greeks is translated by "mob," and additionally all passages which talk about the mixing of "blood." — Because "wine" (Heb. *iain)* sounds similar to *ia'an* (= siren) it is not strange that "wine" is also used for these lewd water-creatures. In Is. I.22 the mixing of wine with water is viewed as a great

crime— Rev. XIV.8; XVII.2 speaks of the wine of fornication. — In Sodomite hieroglyphics "oil" (*senen,* cf. Eshmun) means nothing other than Sodomite beings. This is obvious in Jud. III.29; Ps. CXL.5; Is. XXV.6; XXVIII.1 and V.1 where "oilmen" are clearly indicated. For everybody the sensual pleasure of intercourse with these lewd water-creatures appeared to be more pleasing than oil, more refreshing than fresh spring water. It certainly does not betray a simple and harmless custom when the poets celebrate: "'Water' is best."

PYR— THE FIRE OF SODOM

On the black obelisk of king Salmanassar mentioned already, we read in front of the *udumi* the words: "the king received *piraati baziait* from the land of Musri." Bazaati(?) are, together with *pagie ukupe* and sadi-mongrels, taken away in droves as tribute from Egyptian Thebes. What is understood by *baziati* are obviously the beings, sometimes with a tail, sometimes without, depicted in Fig. 7, because the word *bazah* sounds the same as the Egyptian word *besa* and the Egyptian Bes-dwarf depicted in Fig. 24 has a great similarity to the Assyrian images on the black obelisks. There also can hardly be a doubt that the many Ptah-images (Fig., 23), the Indian Gana-dwarves (Fig. 22) and the dwarves on the sarcophagus of Amathont belong to this category. These Bes-dwarves were living as late as the Roman Age, because an image from Pompeii shows us three such ugly hobgoblins travelling on a barge. (Fig. 43.) Gk *pais* or Lat. *puer,* which occur in the orgiastic songs of the ancients, belong to this category, and we even see in Fig. 24 Bes playing on a lyre. Flute-players and strummers of the cithara were always present at the Sodomite affairs of the ancients. "You are standing there like a Bes" is what the Greeks would say to a person with a stupid face or unrefined bearing. The cuneiform inscriptions (II Rawl. 60, 19c) already contain the expression: "I have become like a *busu"* and similarly Ps. XXI.7 (*bezah);* Ps. ZXXII.22 (*behemot*), Ps. CXVIII.22; Job VII.12 *(tanin).* The Syrian translation of III Kings XX.23 and Num. XXVI.3 mentions the *bozoiota.* For the former the Hebrew Bible has the men of "Misur" (Musri!), and for the latter passage *arabot,* which means mongrels (cf. IV Kings XIV. 14), while Sym. and Aqu. speak of "smooth-lings." In Is. XLIX.7 the Lord threatens the *bezah*-being— the "abominable creature." In Ps. XXX. 19; CXVIII.22; CXXII.4, etc. *buz* is translated in Gk. by *exoydenosis,* in Lat. by *humilitas, inanitas,* or *opprobrium.* Origines

(hom. XX) says about Joshua XV. 14, where it deals with the Enakiterites and other Sodomite mobs, that the *humilitas inanis* originate from forbidden copulation and Suidas explains the word *oydeneia* with *apanthropeia,* as meaning estrangement from humanity, or Sodomy. *Bezah*-dwarves were thought of as valuable booty in military campaigns, see Dan. XI.24. The frequently occuring word *boset* (= Baal) also belongs to these. The Sodomite lechers went to Beelphagor and yielded to *boset* and became *sikusim* (abominations) like their lovers (Oseas IX. 10). The *boset* devours the labor and hard work of the fathers, the entities of fornication suck out the whole land and cause it to sink into a deep, deadly sleep (Jer. III.24). Mephi-boshet was a *pesach,* a cripple (II Kings IX.13); now we understand why *pesach* is called "limping," because dwarves waddle with an unsteady gait. A *pesach* with a member which is too large or too small, or with a misshapen nose, may not become a priest (Lev. XXI. 18). The *pesach*-lambs are nothing other than these lewd dwarves. The *pesa,* which sounds similar to Heb. *pesach*, is found in Ps. XVIIL14 and Dan. VIII. 13 in the meaning of "greatest sin" and in Is. LVII.4 the pesa-bastards are called the seed of Sodom. The *pesach*-festival is a remembrance of the flight from the land of the Ptah-dwarves, a festival in remembrance of the escape from the Sodomite flood of Egypt.

An obviously living Ptah-dwarf is mentioned in an Assyrian list of gifts. There the subject is *"pisi*-stones called *watha."* In this list apes are named immediately afterward. Obviously the dwarves on the dish of Praeneste (Fig. 2) are to be thought of as living beings. Until now mythologists could provide no satisfactory basis for explaining the limp of the Greek god Hephaistos. However, Herodotus (III,37) says the Egyptian Hephaistos is similar to the pygmies and the Phoenician *pataiks,* which the Phoenicians carry in their ships. In fact the Semitic *poteh* also means dwarf, as in Job V.2 and II Esdr. IX.10 where the *miphtim* are flat out called "the Egyptian abominations." — Heb. *petach* also means "door," however. Passages in the Bible about "doors" which otherwise seem strange can now be explained. Examples of these are the "mourning doors" in Is. III.26 and the rejoicing *searim* and "primeval doors" in Ps. XXIII.7. The Talmud (Sabb. 30a) recounts in a commentary on this passage that the doors ran toward Solomon and wanted to swallow him. The "doors of Hades" will not be able to overcome the church which the Lord built upon Petrus (Mt. XVI.17).

The Heb. word *peset* (= flax) sounds similar to *bazah, baziati,* and so "flax" also became a Sodomite word-play. "The flax- and *byssus*-weavers shall become a disgrace" (Is. XIX.9), i.e. those who commit Sodomite copulation and breed such dwarves for commercial purposes. Strabo (812) says that Panopolis in Egypt is an old workshop of linen-weavers. Byssus *(bus)* can also only mean these dwarves, because in Ez. XXVII.16 the Syrians are named, who, along with their mongrels, carry on a vigorous trade in "carpets" and "purple wares." Phoenix-garments (purple) were the wares of Sodom, and all the strange inventions which are ascribed to the Phoenicians in the prevalent historical accounts (but for which there is, however, no archeological evidence) are all Sodomite inventions. Even at the time of the Templars the Phoenician coast and the local Templar residence (*Castrum peregrinorum)* were the main forges of this fornication. Herodotus (I,105) explains the reason for the physical similarity between the Colchians and Egyptians by referring to the "manufacture of linen" and notes that the Colchian linen-cloth is identical to the Sardonic and Egyptian (the Golden Fleece!). At the lascivious Linus-round dance dwarves are always mentioned, who "pour wine" or play "with their flutes." With visible pleasure old Homer recounts (II. XVTII,569): "In the midst of the throng a *pais* played on a resonant phorminx lustful tunes and also sang of dear Linus." On the other hand there were tunes which conformed to Jehovah, which condemned the linen garments of Sodom, and this is what the Bacchicites, Orpheans and Pythagoreans did. Jehovah hates "flax" and spurns Cain because he brought "flax-seed," a disgraceful sacrifice, to him. The linen-cloth *(ochonion,* cf. Heb. *'iton* = ass, man-beast) one of these Sodomite cloths is in the grave of Christ.

When you look at a Ptah-dwarf like the one in Fig. 23, it doesn't take much imagination to discover the similarity to a two-handled pot. To this belong Heb. *kilaim,* which are also mongrels, i.e. vessels (Gk. *skeue,* Lat. *vasa).* In Jer. XXV.34 Jerome translates *kele* with "precious vessels," the Greeks with "choice rams" *(krioi),* Aqu. and Sym. with "vessels of longing." Similarly in I Kings XXI.5 "dwarven vessels" or niru-mongrels are mentioned and IV Kings XIV.14 mentions "nimseim-mongrels." The sermonist Solomonis (II,8) established a grove of lewd hobgoblins, like the Assyrian king had done, and acquired the "property of kings," "singing boys and girls," and all

the sensual pleasures of the *udumu-men,* "chalices and cups." Jerome, who, like all the ancients, prefers to use a code-language, reproaches Aquilas who translates this passage too clearly with "wine-mixing boys and girls." Jer. XXII.28 speaks quite clearly of a *bazah-vessel* as being something worthy of scorn and damnation. The Lord will take the chalice of the Whore of Babylon in his hand (Jer. LI.7). The people betrayed him and perverted his laws concerning sexual intercourse by turning them into dietary laws and introduced the baptism of cups and chalices. (Mk. VII.8). The mixing jugs, *kreteres,* which are so often mentioned in the ancient sources are usually these lewd dwarves. It was especially Crete which supplied such Sodomite jugs. As early as in Ez. XXV. 16 Jehovah threatens the Cretans and the primitive peoples of the sea, and Paul (Tit. I.12) calls the Cretans ugly beasts and slow bellies. This is no insult by the apostle, but rather, according to Hesiod (*theog*. 477 and 971) there was a "stout people" on Crete and in Od. XIX,172 the "original Cretans" the very strange flying lemur (Fig. 28) which is equipped with a parachute. Monkeys were at one time much more widely distributed, vestiges of them from the Tertiary Period have been found in France. Moreover, on Madagascar there were kinds of lemurs which reached the size of humans. Klaatsch is supposed to have discovered a human skeleton with an unusually strong clavicle. An objection might be made that these creatures lived in unimaginably ancient times and that they had already completely died out by historical times. This objection is not valid. Paleontologically only a part of Europe has been well-investigated, and because of its horizontal formation and its highly developed plant and animal worlds, Europe has undergone more transformations than other parts of the world. The skull in Fig. 44 (second table) found in a neolithic grave near Lobositz, which is strongly reminiscent of Neanderthal, is convincing proof that even in postdiluvian times beast-men must have been living in Europe. (Mitteil. der anthr. Gesellsch. in Wien XXIV.) Discoveries from non-European parts of the world, which have only been extremely superficially and spottily investigated, surprised, and continue to surprise, paleontologists. Even in historical times (ca. 500 years ago) the giant *moa (Dinornis*) bird, which reached a height of 10-15 feet (Fig. 36), lived on New Zealand. A descendant of this kind of bird is the wingless kiwi which still exists. A similar monster-bird is the aepyornis, which only became extinct in

historical times, and whose amazingly powerful skeletal remains have been found on Madagascar.

When we examine the animal in Fig. 33, which comes from an Assyrian depiction, from the perspective of its art-historical execution, we will be astounded by the conscientiousness with which even the smallest detail is represented true to nature. In the open muzzle of the monster the dental formation can be discerned very clearly. The arrangement and form of the teeth exclude any imaginative invention— the artist must have been working from a living model. Equally strange is that the animal has a five-fingered hand armed with claws, but conversely has digitigrade, three-toed feet. Just like the *dinornis* and *aepyornis* mentioned above had feet with similar skeletal structures. Therefore, from the perspective of evolutionary history, the Assyrian depiction can be justified. Fig. 30 shows an Inguanodon from the Cretaceous Period. We have the five-fingered hands, the three-toed, digitigrade feet and upright gait. Of course, I know the differences between the two creatures are to be noted and in no way am I arguing that the two would have lived at the same time. To the contrary, I would reject the Assyrian depiction as an artistic fabrication if it corresponded perfectly to the Inguanodon. This is because the Inguanodon definitely has an archaic appearance, while the Assyrian depiction makes an impression of being a relatively recent development along similar lines of evolution. Paleontology has not yet completely given up the view that individual periods of geological development began and ended suddenly. It is only in some regions of the world that transformations may have taken place at once and thus correspond perfectly with what is presented in text books. On the other hand there are many more locales where a gradual and gentle evolution occurred, where closely related older and younger forms cross-bred with each other and the whole animal world was able to maintain its archaic structure for a long time. If the archaic *pagutu* survived up into historical periods, why wouldn't winged creatures such as in Fig. 33 also have existed at a later time? What geologists say about the territory of Palestine and Syria, which is especially important here, justifies our hypothesis that here we are dealing with an ancient, long-unaltered land surface. "Lebanon and Antilebanon are arrested fragments of a broken landmass, uplifts really, the land on both sides of which has receded. Both uplifts predominantly consist of layers of upper and medial limestone,

which have reached an enormous development." (Heidrich in Hommel: *Gesch. d. alt. Morgenland* 23.) It is precisely forms from the younger secondary- and older tertiary-ages which remind us of the *pagutu* and Fig. 35.

With these general remarks I believe I have countered the injudicious and forestalling opinion that this or that animal could not have existed. Lev. XI is one of the most important passages in the Bible. There, any resort to fable is excluded. In the main passage it is said (v. 20 and 23): "Every winged ('*op*) *seres,* which goes on four feet, is impure. "The *seres* must be an archaic animal with a similarity to the *pagutu,* because it emerges from the "water" according to Gen. I.20. However, it also must be a being endowed with higher intelligence, because it has a "living soul." The *seres* is nothing other than the Assyrian *sirrussu,* of which we have extant depictions, which agree with Fig. 33 right down to the wings. *Sirrussu* can also be read as *musrussu* according to Delitzsch. In Job XXXVIII.32 the *mazarot* are the Devil (Lat. Lucifer). The word *mazar* means "to whore" and Sanchuniathon mentions Mizor in his family-tree of the gods as a brother of Sedyk, just like the Devil is originally a relative of God. In IV Kings XXIII.5 the *mazarot* are counted as the *militia caelis,* as the *sebo'im,* i.e. the angels. In this passage the Sept. translates *mazalot* with *alsos,* which otherwise is called *aserim* in Hebrew. In Ex. XVI and Num. XI it is recounted how the lecherous Egyptians lusted after the flesh of Sodom. Then God sent the "quails," the *salwim,* with which to test the people, and those who ate of these creatures, died. The place where they were buried was from then on called the "graves of prurience." The *salwim* could not have been especially good fliers, because they could only fly two yards high (Num. XI.31). These Biblical passages could be conceived of as legends if Herodotus had not left us a highly meaningful report: "There is also a region of Arabia situated near the city of Buto, and I travelled to this region, in order to retrieve information about the winged vipers *{peri ton pteroton ophion).* And when I arrived there myself I saw the bones and skeletons of serpents, and there were so many that I can't describe it all. But the region where these skeletons lay heaped up is constituted in this way: It is a narrow mountain pass that leads to a large plain, and this plain is contiguous with the plain of Egypt. It is said that with the spring vipers would come flying from Arabia to Egypt. The ibis birds would, however, go up against them

and would peck them to death...These (winged) vipers (*opheis*) looked like hydras (*pagutu),* their wings are not feathered, but rather they are similar to those of the bat!" That these "winged serpents" were mammals can be seen from Herodotus (III,109), where the winged vipers *(echidnai)* bear young. It is said of the enormous rankness they display when mating: "When they mate, and the male is finished and has released his semen into the female, she hangs on to him as if she had become part of him and doesn't let go until she has bitten right through him." In connection with this passage the ancient historian tells of winged animals in Arabia which are similar to bats and which whir in a dreadful manner. Accordingly it cannot be doubted that winged animals of this kind actually lived in Arabia. But already in the time of Herodotus they were rare, otherwise he wouldn't have made the journey himself to see them and would not have expressly remarked: "The winged vipers are grouped together in one place in Arabia and nowhere else, therefore it just looks like there are many of them." What makes the reports seem especially credible is the location. The narrow pass described by Herodotus can only be the ravine near Elim on the Sinai Peninsula. There too we must suppose Sodomite fornication with the Biblical "quail," a conclusion which emerges from reading Ex. XVI.1. On the oldest Egyptian drawings on a prehistoric clay pot a winged creature can be seen in flight (Fig. 29). The report of Herodotus (IV, 183), which can only be interpreted anthropologically, states: "In Ethiopia the troglodytes 'eat' (sexually) the *opheis* and *sauroi* and *herpeta* like that. They had a language that was not similar to any other, but they whir like bats." (cf. 11,55) The Greeks accordingly count *sauroi* as being *herpeta; herpeton,* etc. Gk. *sauros* is therefore nothing other than a transcription of Semitic *seres.* The word is obviously a phonetic imitation, and the original meaning may well have been "whizzer." Assurbanibal reports on a historical cuneiform inscription: "Tribute from Sipirmina whose inhabitants lisp like women," and Is. XVTII.1 immediately before its song of mockery names Ethiopia the land of *silsal,* i.e. of the "whirring of birds." Even the name of the place Sipirmina, derived from *sepor,* refers to birds. Among the Sodomite mob in the ruins the *qol iesurer* can be heard, according to Soph. II,14. The mysterious *'ait* bird has fingers, according to Jer. XII.9, and according to Job XXVIII.7 it is one of the "birds of the sky, which know much." I associate the Heb. *qol* with the Assyrian winged demon *gallu.* The Greeks translate *qol* with *phone.* The *phone* occurs as a person in *Orphei hymni*

13,9. With equal frequency the *benot-ia anah,* the "ostrich-men," "ostrich camel-men," "sirens" are mentioned with the Sodomite hobgoblins. Job V.7 has resep-men, which Aqu. and Sym. interpret as "bird-men." The nocturnal Lilit or Lamia (Is. XXXIV. 14; Thren. IV.3) is a bird-man-like monster, which is just as love-crazy and blood-thirsty as the flying vipers. Lamia is a mammal because she gives her young her breast. She is a humanoid, as can be seen from the portrayals on the old Hebrew bowls that Hilprecht found at excavations at the solar temple of Nippur. The Lamia is also a Libyan queen, who attracts beautiful youths to herself and then kills them like the sirens. Old Egyptian reports give accounts of griffins (*achech*) and other giant birds as actual living entities. Additionally, according to Berosus, as well as according to the cuneiform reports, the gods engendered men with *issur*-bodies and raven-faces. Since the raven is called *'aribu,* Arabia is none other than raven-land. Just as often, however, *'arab* is translated with "giant" or "bastard" (Jer. XXV.24). In the city of Borsippa, which is holy to Artemis and Apollo, there was, according to Strabo (739), a factory for Sodomite linen. There was a great number of "bats" there for indulgence in Sodomy and for "salting-down," i.e. for breeding of resistant bastards. Borsippa is very close to Babel, which, according to Rev. XVIII.3, is a trading center for unclean birds. Strabo (703) recounts, as does Herodotus, that there are winged vipers which fly around at night with wings of skin. Even the Koran reports about winged creatures in Arabia— about the two high-flying swans Allat-(Lilit) and El-Uzza. These are thought to be entities which are very closely related to angels. Throughout the entire Middle Ages flying entities play a large role as witches, strigas, lamias, and devils. Stade has noted that the *seraphim* are heavenly serpent-shaped demons. The *sephirot* ("birds" or "numbers") are aeons in the cabalistic literature, and along side the *ophanim* and *seraphim* there appear the *jezirot*, which are usually translated as "serving angels," but which obviously are none other than the *issuri.* From Col. II.8 we know that the angels were worshipped as gods. No one can resist God because below him are the *'ozre rahab,* which were understood by the Greeks as "heavenly monsters" (*kete ta hyp' oyranoy).* The highest of all angels is God himself, he is the Issuru-el, the *issuru*-God, after whom his chosen people, "Israel," call themselves. All of the older Church Fathers (Fulgentius, Claudian, Justinus, Clemens Al.) ascribe a corporeal existence to the angels. "In fact the difficulty can not be scripturally done away with that the angels appear in actual bodies," the

Jesuit Pesch *(prael. dogm.* III,197) must admit. There is a great number of angels, good and evil angels, called *cherubim, seraphim,* archangels, powers, forces, beginnings (*archai*), hosts and thrones. Especially relevant is the name "beginnings," because, as we have already said, the *issuri* must belong to an archaic animal world. Now what is reported about the angels can be easily recognized as referring to beast-men. God did not spare the angels who sinned, but rather he thrust them into the chains of darkness (Gk. *seirais zophoy),* into Tartaros. Similar things are reported in *ep. Jud.* 6. She received the same punishment as the Sodomites who had lusted after "strange" flesh. Therefore the angels lost their original exalted position as a result of their Sodomite fornication.

The Fathers, and even the *Catechismus Romanus,* understand the sentence: "God created heaven and earth," to refer to the angels as being "heaven." The *issuri* always have the more specific qualifier *samii* = "of heaven" attached. Isidorus Hispalensis *(orig.* XVI,26) specifically says that God created seven works on the first day: The formless *hyle,* the angels, the light, the upper heaven, earth, water, and air. And in *orig.* Vin,l 1 it is said that the angels are demons who have lost their heavenly bodies. Moreover, Ex. XX. 11 and Act. IV.24 say: "God created haven and earth and everything which is in them."

The Midrash Tanchuma (translation in *Vierteljahrschr. f. Bibelkunde,* Berlin, Calvary I, 356) contains an extraordinarily important passage: "Gen. 1.20 reads: Let the waters beget the *serssu* with a living soul (i.e. humanoid, like Gen. II.7 where *udumu* is also a 'living soul') and fowl *Cop)* fly over the earth. By 'flying' only angels can be intended." Therefore the "heavenly flutterers" that otherwise occur in the Bible are indeed angels. The Bible contains many passages which prove that these "heavenly flutterers" really did live: thus Is. XXX.6 speaks of a narrow pass (as did Herodotus) with winged *seraphim-,* Job XLI.16 even calls the angels "four-footed beasts (*theria),"* which are afraid of Leviathan. Origines (*selecta* in Job) understands the "nocturnal guardians" in Job XXXV. 10 as being an aeon, or angel. The description of the *cherub* in Ez. I is certainly well-known: it has wings, human hands and *iesarah*-feet with the soles of the *'egel.* Its appearance unifies the four beast-men, or anthropogonic elements, the four apocalyptic *zoa* (creatures): the *udumu,* the *'ariach (pagu)* the *sur (bazah)*

and the *neser (issuru)*. According to Is. XXX.4 the disgraceful angels were really in Tanis. According to Job XXVIII.21 the true great wisdom is expressly denied to the "birds of the sky." In Ps. CXLVm.4 the psalmist calls upon the "heavens" to praise the Lord in common with the "waters," the "dragons," and *"tehomot*." Likewise in Ps. LXXXVIII.6; XCV.ll and Jer. IX. 10 the "birds of heaven" appear along with other Sodomite men as studs *('is 'ober)*. According to Baruch III,17 and Job XL.24 Sodomite games were played with them, and according to Os. IV.3 they died out because of that kind of fornication. They probably still lived wild at the time of Christ, but only dwelt in the wilderness at that time; for it was there that the Lord was tempted by Satan and the beasts, but served by the angels. (Mk. I.13). Christ himself explains in Mk. IV.15 what the "birds of heaven" in IV.4 are: they are Satan, the Fallen Angel. Justinus (*apol*. II,5) clearly says: "The angels transgressed against the Law, they degenerated through mixing with the women and engendered children, the so-called demons." In Gen. VI the Fall of the Angels, the *beneha-'elohim* (i.e. the god-men) is portrayed in the same way. They found favor with the ape-men, the *udumi,* and mixed with them. *The Book of Enoch* (VII) portrays these facts in powerfully beautiful language. After the birth of the demonic giants there prevailed a complete lack of discrimination. Men sinned with "birds" and "fish" and ate all sorts of "flesh." In Book X God calls on Gabriel "to eradicate the bastards (literally according to Dillmann) and children of Sodomite birds, always refer to the *issuri* in the apocalyptic books.

The Semitic word for "star" is *kokab,* which has the meaning "prince" in Num. XXIV. 17. In the ancient Song of Deborah (Jud. V.20) the "stars" fight rank and file against Sisera. Since these are *is sura,* the report looses all its miraculous aspects. The stars and the "sons of God," who are otherwise angels, praise the Lord in common (Job XXXVIII.7). Likewise the *manna* is a living being, but one which is loved by God. It is the "bread of angels" (Ps. LXXVII.25; Sap. XVI.20). The Manat is named in the Koran beside the Alilat (Lilit) as a flying "swan."

The Babylonian heroic song Inuma-Ilish also mentions *umi* along side abominable monsters such as *libu* (Leviathan!), u and *lahami.* The translation of *umu* as "day" makes no sense. But Clemens Al. *(prophetica*) enlightens us that the angels are also called "days." However, angels also

bear a secret name: "chariots of fire." Passages which confirm this are: Origines *horn.* XIV, in Joshua on Ps. XIX.8; Jos. XVII.18; Cant. VI.11; Nahum 11.13; especially Is. V.18, where *'agalah* = Gk. *damalis* = Lat. *plaustrum* and Is. XXI. 17 where *rekab* = sexual stud. Therefore we read in the Tell-Amarna Letters how the kings make inquiries about the condition of the "chariots of Sodom" and wish well-being for them. Enoch and Elijah and Christ too disappear in the "heavens," in "fiery chariots," they withdraw unto the *issuri,* to the good "angels" in the wilderness.—

The opposite of the good angels is the Devil. Paul was tormented by Satan during his struggles against the Sodomite fiends (II Cor. XII.7) and John (Rev. II.13) says that Satan resides in Pergamon. That the Devil is a winged creature is not only indicated in folk-tales, but also in Eph. II.2 Paul calls him the "Prince of the Air." The names of the Devil confirm my views. He is called "the old serpent" (Rev. XX.2), he is the lustful Asmodaeus (Tob.) and Abaddon (Rev. IX.11). Due to the Devil's jealousy, death came into the world (Sap. II.24). Now it becomes clear what the Original Sin was, the sin, which was transferred into the blood of all humans— it was Sodomy. All Biblical interpreters are in agreement that the lind-worm (according to Ulfila's translation) of Paradise was the Devil. The *nachas,* as the worm is called in Hebrew, was not a "snake" in our sense, because it had legs (according to Gen. III.14). It was a sentient, speaking, and therefore humanoid entity (Gen. III.1). It was a godlike being, or even an equivalent of God, which was superior to 'Adam. Talmud, Sabbath 146a expressly says that the *nachas* copulated with Eve. The god-men sodomized the ape-people, or *udumu-people.* Through this action they themselves lost something of their higher natures, and on the other hand made the *udumi* more like gods and bred them upward (Gen. III.22). According to the Gnostic *Book of Baruch* the serpent of Paradise and the "Tree of Knowledge" were one and the same. One such bastard resulting from the fornication of the Devil with the *udumu* was Cain, "who is from the Devil" (I John III.12). According to *Beowulf (*1261) the Teutonic merman Grendel is one of these "spirits of the primitive world," whose father is Cain. The giants and fiends of the primitive world were of very great stature and beautiful in form due to the righteous god-man, Seth, but abominable due to the impure Cain (Gregorius Cedrenus: *comp. hist.).* For this reason Christ can say (Jn. VIII.44) to the Sodomite people among his contemporaries that they are the children of the Devil. The Devil is also Leviathan in Job XL

and XLI, as Origines *(de princ.* II,2,1) says. Leviathan is also called a "worm," Gk. *ophis* (which I correlate to Heb. '*op*, i.e. the angels). A third of the "stars" (i.e. angels) were torn down to the level of *udumu*-apes by the great red dragon. (Rev. XII.3). The Devil is also called *ben-sachar,* Lucifer, in Is. XIV.12. Earlier he sat on the Mountain of the Covenant in the country of the winged *saphon,* Typhon, Boreas in the North in the land of the griffins. The Devil is the Prince of the Air (Eph. II.2; VII. 12), he is the aether of Sodom, the *issuru-bird,* just as he appears as an eagle in the Apocalypse of Abraham (ed. Bonwetsch). He is the winged worm in whose arms the whole world lay and lies (II ep. Jn. V.19). Because the Devil was winged he was also called *bael-zebub,* i.e. the fly-Beel (Lord). "Ye are, however, dead in sin (sodomy)...but with Christ are ye dead to the "elements of the world *(stoicheia toy kosmoy*)" (Col. II.13). Now we understand what the four elements of the ancients — earth, water, fire and air — meant! Through Christ the beast-man in us should die out. Now we understand the obscure passage in the *Metamorphoses* of Apuleius where it is said: "I stepped through the 'Portals of Death,' I went over the 'Threshold of Proserpina' and after I had gone through all the 'elements' I returned." These are the "ways" about which Jesus speaks in the great *Book of the Logos* and which Heraclitus calls the "way up" and the "way down." These are the pathways which mankind itself has gone down— humanity, which is the "cosmos of cosmos." "The nature of the elements hinders the revelation *(apocalypsis)* of God. We have torn away the ancients' veil of the elements, now the way to God is open to us!

THEOGNOSIS— THE KNOWLEDGE OF GOD

"O what a depth of treasure and of wisdom and of knowledge of God" (Rom. XI.33). Befriend a depth of overwhelming splendor and of overwhelming terror! Here the highest and ultimate riddles will be solved, there the keys to the Kingdom of Heaven will become ours, the mysterious keys which contain and release everything.

Euhemerus, whom the degenerate church destroyed, and Saxo Grammaticus, insist that the gods had actually been primitive men. In Apollonius' *Acts of the Martyrs* it is said: "They call earlier men gods." Again the Egyptians believed that their eight original gods had the heads of frogs and serpents. Lucian says: "If you go to the land of Egypt and inquire

about the gods, it will certainly be a *pithekos* (ape), *tragos* [goat], ibis, or *ailoyros* (ape)." That is why the gods are also called demons or "strangers" (Deut. XXXII. 16; Ps. XLIII.21, III Kings XI.7; Ez. XVI.32, where they are even called "hirelings"). In the temples of the Egyptians there were many rooms the purpose of which can not be easily understood. The "gods" were anxiously guarded, chambers carefully cleansed, on festival days the gods received garments, collars, scepters and crowns and were led around in solemn processions, or travelled in covered barques on the temple ponds. Attached to every temple were gardens surrounded by high walls. Frequently there was also a large pond in there along with a pleasure-pavilion. All of these are things that cause big headaches for scholars. Herodotus (II,170) has the solution: "It is also the tomb of a 'certain' (monster), which in this context I dread to name by name, at Saïs in the Temple of Athene. In the sanctuary there is also a lake, and in the night on this (lake) the Egyptians imagine what happens to that (i.e. the monster), and this the Egyptians call mysteries. But about this, although I know all about it, I will keep my mouth pure." In Egyptian and Greek legends human women become pregnant by the gods and in the law code of Hammurabi §266 the gods are mentioned as meting out lashes in the stable. Moreover, the angels, which we have already proven were beast-men, are actually called "the sons of God" in the Bible, and according to Gregorius Cedrenus Seth was called "God" because of his shining face. Tertullian *(ad Marcionem* XIII) reports that the ancients worshipped the four elements as gods; Thales worshipped the water *(pagu),* Heraclitus the fire *(bezah),* Anamimenes the air *(issurri),* Strabo the heaven and earth (*udumi*), Plato the stars (angels). The whole astrology of the ancients is not a science of the stars in our sense, but a natural history of the *issuri.* With this key the writings of the philosophers, which, according to the translations commonly used today are vain trivialities or even absurdities, take on enormous meaning. For example, we often read the assertion that the gods are *sphairoeideis,* which is translated "sphere-shaped." But *sphaira* is a transcription of Semitic *sepor,* and means "bird-shaped," "issura-like."

Modern men derive religion from an ancestral cult. The cult of the primeval men, of the ancestral fathers of the human race, is in fact the basis of all religions. Short and to the point therefore, Ps. XCV.5 (and similarly I. Par. XVI.26 and Sap. XII.24) says: "All heathen gods are demons," i.e. beast-

men. They were beasts of Sodom with which fornication was committed, as Ex. XXXIV.15; Lev. XX.2,5; Deut. XXXI.16; Jud. VH.33, Ez. XVI.36 and other passages prove.

Strange and miraculous things are also told of the pagan idols. They are copulated with (Ez. XVI.17; XXIII.37), they devour (Ez. XVI.20), they crawl into caves (Is. II.19), they walk (Ex. XXXII.1) and they speak (Rev. XIII. 15). The *eidola* are therefore certainly to be conceived of as living beings. Thus, for example, the *simulacra veterum deorum* roll their eyes (Ovid: *Met.* X,693). Paganism, idolatry, is Sodomy— and the most important commandment of the old covenant is not "thou shalt believe in one god," that is not to be found anywhere in the Bible, but rather "Thou shalt have no beast-man gods in my place" (Ex. XX.3). Thou shalt not speak the name of God over a Sodomite monster *(sawe,* Gk. *mataios,* Lat. *vanus),* i.e. not Sodomize it. If idolatry had been the act of praying to images, then cultic statues would have had to have been found in the holiest temples in Pompeii. To the surprise of the archaeologists relatively few images were found, and they were not in places of honor. If Judaism and Christianity had really been combating the worship of images, then the art-works that were found in Palestine and in the catacombs, and which in no way deviate from the contemporary pagan art — neither in content nor in form — would be incomprehensible. Certainly Plato did not pray to marble statues, while we are more fetish-worshippers than assailants of images. Neither was there an extant purely spiritual polytheism which differentiated the pagans from the Jews and Christians. Pagans, such as Plato, were no polytheists, while Jews and Christians with their present-day belief in angels and saints are no strict monotheists. —

The gods are older, genetically related, forms of humankind and the human race— should it not then be possible that they were equipped with archaic sense organs? We present-day humans possess several sense-organs which are obviously vestigial remains of archaic organs. These ancient organs have extremely wondrous influences on many processes of life. "The pituitary gland (hypophysis) is the remnant of a long(?) vanished sense organ which was linked to the oral cavity. Acromegaly is connected to diseases of the hypophysis" (Klaatsch, 59). "The adrenal gland causes Addison's Disease ... it is a primitive structure which can be seen to relate to

organic features in fish and amphibians." Near the pituitary is a second mysterious primitive organ: the pineal gland, which the ancients and Cartesius identified as the seat of the soul. More modern researchers explain the pineal gland as a vestige of the central eye of the stegalocephalics. Today this organ appears to be active only in a few deep-sea fish. In the middle of their skulls many lizards have a sense organ, which due to its microscopic structure has to be considered an eye of some sort. Some scholars believe they have discovered an electric (or magnetic) organ in the third eye of the saurians. In fact the pineal gland also seems to me to be like a Branlyian cohesion whereby the cranial sand acts like iron filings. In favor of my hypothesis that the pituitary and pineal glands formed an electrical organ also speak the experiments of Professor London in St. Petersburg, who confirmed that the perception of light stimulated in blind people by means of radium rays has its locus in this brain center. Therefore the perception of light can be caused by the direct stimulation of the optic nerves or optic center. An organ which is no less strange is the thyroid gland, which has a mysterious relationship to cretinism. The Alpine cretins most vividly remind us of the dwarves depicted in Figs. 22, 23, 24 and 48. The very same exact distorted faces can be seen among them even today. In this regard there are important observations of anthropologists concerning the skulls of antediluvian men.

The Taubach Man (Chelles) was certainly superior to modern man in many abilities. If this were not the case, how could the human race have survived with the primitive technology in the murderous struggle against prehistoric monsters? (Klaatsch) "Antediluvian man had a highly developed occipital lobe. Since it is believed that the centers for optical impressions have been found there the opinion has been put forward that the antediluvian hunters possessed an especially keen sense of observation, while intelligence and language were retarded." (Klaatsch). That again agrees with older reports: The great prophet, Moses, had a heavy tongue, the Pythia — apparently a bestial humanoid — delivered her oracles in a stammering speech, the Bible quite often mentions the *gastromythoi*, i.e. those who speak from their stomachs. In addition to this there is the fact that in many regions idiots or apes were actually worshipped as holy beings thought to be especially close to the divinity. When the cave paintings of ice-age men were found in France they were at first thought to be fakes because they portrayed animals

with such an amazing gift of observation and execution. (Fig. 1 and 3). The entirety of this unique Ice-Age is incomprehensible without presupposing a special sensory ability. In later times this kind of art suddenly stops. Even within the historical period, in Babylon as well as Egypt, the older examples of art are more original and imaginative. These things are inexplicable if one does not accept the view of the Bible, full of deep wisdom, which says: The spirit of God did not remain in the *udumu-bastards.* (Gen. VI.3)

Clairvoyant persons, the existence of whom no one can doubt, even if there is a good deal of fraud mixed in, are today to be found primarily among white people, and actually in relatively racially pure white people— e.g. among the Frisians and Westphalians (Veleda, Katharina Emmerich). On the other hand the only winged mammal, the bat, has organs and instincts which remain puzzling to scientists today. (Brehm) Blinded bats can avoid any obstacle, even thinly stretched wires. (Claus). An animal moving forward in the air is better suited to be a receiver of electrical waves than a land-animal is. It is known that the wireless telegraph uses a vertically stretched antenna of the proper height.

The lind-worm of Paradise is, according to Gen. III. 1, more clever than all the other primitive humanoid beings. Primitive men (*isesisim*; according to Targ. *qasis)* and Leviathan possess great wisdom (Job XII. 12; XLI.25). But especially convincing is III Kings IV.31: "And the wisdom of Solomon was greater than that of the primeval *Issuru ('eiton ha-'ezrachi)* and that of Heman *(umu?),* and that of Cholchol and of Dorda (dove?), of the Mahol-men." What these beings were is made clear by the preceding verse 30: "The wisdom of Solomon exceeded the wisdom of the primeval men and *misraim."* Quite clearly it is said in the strange passage of Eccles. X.20 that the winged Baal makes the "word" known. The ugly *silen* and the abominable *faun* were thought to be especially authoritative oracular gods and the *faun*-faced Socrates bragged about possessing a *daimon.* The cyclopean eye and Wotan's single eye, the Egyptian eye-amulet and the Eye of God in the Triangle portrayed in our churches, the Arimaspians of Herodotus in the north of Europe are clear and unmistakable reference points.

According to Ohm's Law conductivity is in inverse proportion to heat. Electricity is conducted better through a cold medium than through a warm medium. Cold chemical rays are the best conductors of electricity, as the strange observation has been made that the radio telegraph functions better at night than it does during a day with bright sun-shine. Through experiments I have arrived at the point where I can assert the following law, which I am publishing for the first time here: "Cool chemical ultraviolet (or equivalent) rays correspond to a thick wire conductor with electricity flowing through it in its behavior and function. The reverse can be said of ultrared (or equivalent) warm rays. All laws valid for a wire with electricity flowing through it are also valid for the rays. Interruption or gain of a ray induces currents in a neighboring, parallel ray." On the basis of this law it will be possible in the future to build dynamos by which everything which is today done by electromagnetic motors will be replaced by cool (fluid air) ultraviolet rays. Metals do not conduct electricity better because they are metals, but rather because they are consistently cooler than the environment. They distinguish themselves from other objects optically due to their metallic brightness, but if some other body could be cooled off and surrounded with a conductive rays, or otherwise illuminated, it too would become as conductive as a metal. Conversely if we remove its characteristic brightness from the metal and heat it, it will loose its conductive capacity entirely, or partially. Accordingly the actual conductors are the rays! Between heavenly bodies it is known that extremely enormous forces (gravitation) are at work. The mediator and carrier of this can only be radiation of some kind. Only in this way can it be explained that the material throughout all of space consists of the same elements as Earth, which has been clarified for us in an entirely certain manner by spectral analysis. Electrical sensory organs are primarily found to the developed among entities which live in the dark. Deep-sea fish, bats, clairvoyant Frisians in foggy country, the saurians with the electrical central eye in an equally dim, misty world, the wise Nibelung-dwarves have a strange and conspicuous connection to the results of the most recent natural scientific research. Origines' *de princ.* VIII says that cold is emitted from the Devil and Job XXXVII.9 states the same thing for the *mazarot (musrussu*). Apollonius *(hist. mir.* XXIV) says there is a tribe among the Celts that sees better at night than they do by day. Heimdallr-Iring, who was bom on Atlantis — "where the sun submerges" — sees at a distance of a hundred

leagues. Oracles are delivered in caves and in the dark. Counsel comes to the wise at night. Electricity is "revelation" and "enthusiasm" (inspiration). What we laboriously and indirectly see with the scientific eye was seen by the ancients using another kind of sight. Because of this they have an amazing knowledge of pre-history. The divine electricity transferred it into them! The gods were not only living electrical receiving stations, however, they were also electrical power- and broadcasting stations. Electrical fish still exist, which is well-known. Strange deep-sea fish even have electric organs of illumination. Now we have to ask where these animals got their power from. Dinosaurs, which are especially to be taken into account here, are conspicuous for their apparently quite useless armor plates and spines. Obviously they served as electrical induction antennae and surfaces— another purpose cannot be found and nature creates nothing without a purpose. The wings of the *issuri* could also easily have served to generate electrical power in a way very similar to a Wimhurst induction-machine. If my hypothesis is correct, then the location of such electrical power should also be discernible. The accumulator must have required a fairly large space. It is notable that dinosaurs had a large swelling in the spinal cord in the haunch area— and this has to be accounted for in some way.— Very serious investigators have recently proven the existence of a kind of radiation that is emitted from human beings (N-rays). Even magnetic forces are supposed to be active. Job V.7 expressly speaks of "lightning-men." The Devil descends like a bolt of lightning. The *cherubim* defend the Tree of life with blazing bolts of lightning. (Gen. III.24), that is noble humanity against the *udumu* (Adamite)-giants.

The effects of electric rays are not all of the same type, however. One type of radiation facilitates healing, as has recently been shown through experimentation, the other stimulates diseases. Just as recovery or sickness comes from the gods. However, a meaningful role is played by radiation it the sexual life— although this will only be realized in the future. It is known that positive electricity hinders the growth of plants, while negative electricity promotes it. Warmth promotes sexual maturity. Red rays stimulate leaves and plants recover from leaf-diseases without damage in rooms illuminated with red rays. The American Prof. Loeb developed sea-urchins parthenogenetically by raising the osmotic pressure in sea-water. Nelson and Fischer successfully verified this and achieved the same results

with starfish using hydrogen ions and with ringworms using potassium ions. The eggs of the silk-moth can be brought to maturity by means of mechanical or chemical stimulus, either through brushing or sulfuric acid. So the male is absolutely unnecessary for the fertilization of the female eggs. There are many among the more modem researchers who hypothesize that fertilization is caused by stimulus alone. It is irrelevant whether this stimulus occurs through semen or another chemical or mechanical means. Chemistry is, however, not essentially different from electricity. It is probable that the fertilization of the female egg is also possible using electrical rays, and actually, according to my hypothesis, using ultrared and other warm rays. The opposite kind of radiation, the ultraviolet and related rays, sterilize— as has been experimentally proven by Dr. Alber's-Schonberg. To what extent chemistry and electricity play apart in fertilization among bees and ants has not yet been fully explained, but similar forces are certainly present.— Hermaphroditism is always connected to such peculiarities in propagation. Equally strange is the fact that bats are fertilized in the fall, but that the embryo does not develop until the spiring. After mating the female bats withdraw from the males and lead an Amazon-life among themselves. These female bats, in a way, fertilize themselves a second time by themselves. Now the fascination of the ancients with virgin-births becomes understandable. Apis is bom from a cow fertilized by a "heavenly ray" (the ray of an angel) [Her. III,27]. As soon as Belial looks at a "stony statue" (ape-creature) it becomes pregnant and bears him a son, Armilus (Midrash). Even today there are supposed to be fakirs who can promote or hinder such growth. In most old law books the enchanting of men to cause them to become impotent is severely punished.

Today Hermaphrodites still occur among humans not all that infrequently. Today it is generally assumed that the embryo is originally bisexual. The feminine sexual organ is itself actually bisexual. This is because the clitoris is nothing other than a stunted penis. A notable phenomenon is the fact that inbreeding promotes the generation of hermaphrodites. According to the Bible, and many commentators, the man which was supposed to have been created "in the image of God" in Gen I.26 (which is not the *udumu* in Gen. 13.7), like the "Sons of God" and the Sethites, was hermaphroditic. In all mythologies the primal god is a hermaphrodite. Thus the Egyptian Thum

says: "I am the great god, who created himself." Zeus gives birth to Athene. Ymir, the Germanic primal god, generates offspring with himself. Ymir and the valkyries still live on even today among the Bavarian and Austrian people as St. Kummernis who is worshipped as a bearded half-man/half-woman. From the Koran it is clear that the angels were also thought of as hermaphrodites. (Sura XXXVII, 150; XLIII,18). The angels are the Uranian Aphrodite of the Greeks. Herodotus (I,105 and IV,67) reports concerning the Scythian hermaphrodites which everyone could see as such. Their hermaphroditism was the result of their plundering of the temple of Aphrodite-Urania in Askalon, i.e. they abducted the *issuri*-men from there and Sodomized them and the resulting children were hermaphrodites. Now we can also understand why the inhabitants of Sodom lusted so much after the angels which were visiting Lot. Pliny (VIII,3) emphasizes that hermaphrodites do exist, which were considered "miracles" in earlier times, but which served for the satisfaction of lust in the time of Pliny. Loki is called the "child-bearing feminine," as generally, as far as I can judge, the pure blond Germanic race has the greatest inclination to hermaphroditism. It is illustrative that the Saxon code of law [*Sachsenspiegel*], meant for pure-raced northern Germany contains its own legal measure concerning the "*Allzuviel"* (hermaphrodites). An especially unusual custom surrounding the crib of a manchild speaks further concerning the one-time existence of authentic bilateral hermaphrodites. In some regions upon the birth of a child the father has to lay down and act as if he had borne the child. Additionally it must be noted that there are really lactating men (Klaatsch *Entw. d. Menscheng.* 62). That the Kars had a strict matriarchy, that among the Germanic peoples the wise women (valkyries, blessed maidens) were held in such high regard, is for me further proof for the former existence of Amazons. Among the Hebrews the child was adopted by a foster-father by him setting it on his lap and thus indicating that it has been borne by him. In an Orphic hymn it is beautifully expressed: "Zeus the First, Zeus the Last, Lord of Lightning ... Zeus was a man, Zeus was an immortal virgin."

And if I were asked what I understood divinity to be, I would say: By that I understand the living beings of the ultraviolet and ultrared forces and worlds. In former times they were embodied and moved about in complete purity. Today they live on in human beings. The gods slumber in bestialized human bodies, but the day is coming when they will rise up again. We were

electric, we will be electric, to be electric and to be divine is the same thing! By means of the electric eye primitive man was omniscient, through inner electrical power they were omnipotent. The omniscient and omnipotent has the right to call itself God!

PATER — THE FATHER OF THE GODS

According to the sources which we have investigated, all "elements" more or less have electrical sentience and power, but the *issuri*-being have these to the greatest degree. For the reason we read in many passages in the Bible of an equivalence between the pagan gods and Jehovah. The Devil is thought of as an opponent of equivalent status. God stands in the assembly of the gods (Ps. LXXXI.l), Paul says (I. Cor. Vni.5) there are many gods and lords. The pagan gods are not like the God of Israel. They are from the vineyard of Sodom (Deut. XXXII.3 Iff.) So we now have to ponder whether the God of the Hebrews was nothing other than one of those electric beings from the primeval world. In the *Apocalypse of Abraham* (ed. Bonwetsch) cap. XXIII God is called "pre-cosmic." The Gnostics considered the Demiurge and the Lord-God an animal and Clemens Al. says: "they worship the Corax (raven) as an angel of God." Cerinth called God an angel (Tertull.: *adv. omn. haer.* Ill), the Naassenes worshipped the good serpent (*nachas)* as God and Creator of the cosmos. The "name" of God lives in the angels (Ex. XXIII.21). According to the writings of the Fathers the oft-mentioned wisdom (Heb. *chokmah)* is actually God. Strange things are expressed about *chokmah.* She existed already in primeval times, before the *udumi* and *pagutu* existed (Prov. VIII.23). *Chokmah* is conceived of as a living being throughout all the ancient scriptures.

In the New Testament the most frequent designation for God is *'ab* = "father." On many occasions Jesus says (Mt. V.18) that he absolutely does not want to abolish the old law, but at the same time the word "father" suddenly appears as the customary designation for Jehovah without anyone knowing why this is so. In contrast, in the Old Testament the word "cloud" appears much more frequently than 'ab, i.e. as translated. Now Origines (*hom.* V in Ex.) says that "cloud" is "the holy spirit" which today we still commonly conceive of as a dove. '*Ab* means "ibis" in Egyptian, however. "Osiris the Ibis (*hab*), the Blessed" is found in Hermes Trismegistus. The ibis and the baboon were holy to Osiris. The "cloud" ('ab) spoken of in Ex.

XIV. 19 goes out before the Israelites— it is dark by day and shines at night. In III. Kings XVm.44 an '*ab* in the shape of a man emerges from the sea and begins to speak. In Is. XIV. 14 the Devil wants to make himself the equal of God when he ascends to the height of the "clouds." "Who below the 'clouds' can make himself the equal of God?" (Ps. LXXXVIII.7). The Lord speaks in the "cloud" (Ps. XCVIII.7). The house is filled by the "cloud" (Ez. X.4). In all cases the Lord is indicated by this. Ovid *(Met.* 244) knows of "children of the clouds." In Homer Zeus bears the by-name "leader of clouds." The Greek word for "cloud" is *nephele* and corresponds to German *Nebel* [fog]. Herodotus provides the best evidence that Jehovah is really the ibis. Below we will see that Jehovah is Osiris. Osiris is, however, the ibis. Osiris is the same as the Greek Dionysus (Her. II,144). Jehovah is, according to more recent scholars, Iacchus or Bacchus, whose retinue is formed by tame beast-men. Additionally, the Bacchic Mysteries are nothing other than the doctrine of the Bible. Just as Jehovah is the Egyptian ibis, the enemy and opponent of the other lower Sodomite hobgoblins, as this follows from the already described fight between the ibises and the winged vipers. Herodotus (II,76) expressly distinguishes between two types of ibis. The one has crane-legs (as in Fig. 33) and a "bowed face" *(prosopon epigryphon*) and the size of a *crex.* A second type, however, has legs like humans. It is obviously the ibis, a humanoid being, against which Ovid directs his famous, but mysterious, poetic invective: "The Ibis." In this poem can be found all the hatred of the kind of paganism which had sunk into Sodomite practices for the anti-Sodomite religion of Jehovah and Christ. Among other things it is said in the poem: "...Vulcan does not give himself, Aer does not give himself to you, Tellus does not take up with you, Pontus does not either. With trembling lips beg for crumbs, be eternally in misery, in this man and woman rejoice ... the fist of the carnifex [executioner] drags you into (the amphitheater) amidst the applause of the mob. Even the "flames," which grasp everything, shun you. The humus refuses to accept your hated body,... The horde of powerful dog-heads mangle you, raving Strymonic women will tear your skeleton to pieces." All of this does not fit for the harmless ibis-bird, it has much more similarity to that which is reported about the phoenix and salamander. In the Bible the ibis occurs as *iansup* (Lev. XI. 17; Deut. XIV.6, Is. XXXIV. 11) always in connection with the "swan" (Heb. *tinsemet,* according to Targ. "salamander") which lives among the ruins. The Aramaic expression for

iansup is *qipod,* which indicates an ape-like animal. According to Is. XXXIV. 15 it is the same as *qipuz* (arrow-snake) and Rashi explains it with *harisum* (Lat. *ericius* [hedgehog]). It is of special importance that the *kabod* of the Lord is so often mentioned— this is translated with "splendid appearance" (*gloria)* by the ancients. Zeus abducts Ganymede in the shape of an eagle and Wodan does the same with Odroerir. In the "Helgakvida" it is said: "In the primeval time when the eagles sang." The good serpent, who animated everything, is God, according to the Naassenes. The Bible, read in its original text, says the same thing. The Roch, a humanoid bird which occurs so often in Arabic fairytales, is, according to the word itself, the same as *ruach*— the holy spirit that hovers over the waters in Gen. I.2. The verb *rachap* used in this passage has the meaning "to brood" in Deut. XXXII.ll. The Quiches (Indians) say the creator hovered over the primal waters as a feathered serpent.

In the Bible the word "spirit" should technically always be thought of as a living entity. The spirit has wings in Os. IV.19. Accordingly II. Cor. III. 17, which says "God is a spirit," should be interpreted: God is a winged entity in an entirely zoological sense. God has wings and flies (Ps. XVI.8; XVII.ll; XXXV.8). In Ps. LXIII.6-7 we read: "I remember you under the *esmerot,* you are my *'ezer,* in the shadow (*sel*) of your wings I rejoice." In Ps. LXVII.14 we have the explanation for *iansup. Ian* = dove, *sup* - viper. The Greeks translate this indefinitely with *kleros. Kleros* is, according to Aristotle *(hist, anim.)* a winged animal. All references are brought together in Ps. CIII.4 where the "serving-angels" *(mesarot)* and God are described in the shape of'*abim* (ibis') and *rehub* (chariots of fire).

The appearances of God in the Bible can always be traced to a winged entity. Thus in Ex. XXIV. 10 the form of a *sapir* and a creature of the sky is spoken about. God appears in the shape of the *seraphim* in Is. VI.1. On the river Chabor the Lord shows himself to Ezekiel (I.Iff.) in physical form. Again the ibis-cloud and the flash of light appear. God has the form of the "electron," or according to a variant reading in the Hexapla, of the "iris" (Heb. *chasmal*). God unifies in himself the forms of all four anthropological elements (v. 5 and 6). This interpretation of mine is confirmed by Strabo (761). God has *iesarah*-feet and the soles of the *'egel* and over all the appearance of the *qalal-v*iper (*nechoset qalal).* The voice of God sounded

like that of the water- (v. 24) and *sadi-e*ntities. Habakuk III,5 is an especially convincing passage which demonstrates that Jehovah belongs to the winged humanoid-beings. There God is coming from Teman where he is again ablaze with radiation and where the shape of his feet is similar to the feet of the Devil *(resep)*. The other translations say: Feet of a "fowl," the Syrians even "ror-feet." i.e. dove-feet. Since *resep* is also known as the lightning-bolt, and in any case the matter still has to do with lights, we have reason enough to think of animal electricity and all the more since the effects of this kind of electricity are linked to darkness and we hear of Jehovah's electric power primarily in the night or twilight. Gen. XV.17 is to be read: "After the sun had gone down there arose in the darkness of the gloom and there appeared the smoking tanur and glowing fire." Just like the *tanur* the "thorn-bush" (Ex. II.2) is also a living being. — God has both characteristics of electrical radiation, he causes to live and he kills, he heals and he causes disease (Deut. XXXII.39; Is. XL.7) and hurls lightning-rays (Deut. XXXII.41; II Kings XXII.9ff; Ps. LXXVI.19; CXLm.5; Ezech. 1.14). So too is the coldness necessary to the conduction of the radiation, said to be before the "face" of God (Ps. CXLVII,17). In Ez. VIII.1 God has hands and the appearance of a man *('is;* according to Vulg. "fire") and of the electron. That the "Ark of the Covenant" was electrical and for that reason struck down anyone who touched it, has already been noted by many before me. The mysterious *sekinah*, the "cloud," which settles down over the Ark is the living, electrical Jehovah. For in Job XXVI.5 *sekinah* indicates a living entity similar or related to the giants (*repaim*). The corporeality of God follows from the fact that in Gen. I.26 the heavenly Adam is formed in the *salam* and *demut,* i.e. in the physical shape of Jehovah, and is hermaphroditic. The "angel of God" appears often enough to the prophets— he even eats with Abraham as his dinner guest. Just a glimpse of God can kill (Ex. XX.19), like Zeus killed Semele with his appearance. Jehovah causes things to live as well. If women are not able to bear children the "angel of God" appears and stimulates their ability to conceive (Sarah, Elizabeth). Semele's son is Bacchus, who is the equivalent of Jehovah. Bacchus is also Dionysus, however, and this god is, according to Herodotus (II,145), the same as Osiris. After Josephus (c *Apion* I,26) Manetho recounts that the Jews took a "holy man" from Heliopolis, named Osarsip, as their leader. Osarsip is obviously the God of Israel. *Sip* = *sup* means winged viper. Osiris is, according to this, the same as "Israel" and this is the

equivalent of *issuru-el.* The Egyptian interpretation of Osiris = Us-ir, i.e. Seat of the Eye, is also understandable in light of what has already been said. Osiris is also called *"wnn"* if we replace the "Osar" in "Osarsip" with *wnn,* we will arrive at the Biblical *iansup* = ibis. Hippolytus *(ref.* 142) maintains that Osiris is an "aetherical being." Osiris is the enemy of Sodomy, just like the God of Israel. Osiris changed the primitive ways of life of the Egyptians. At Abydos Cab = cloud! ibis!) the people worshipped Osiris from whose temple the "flute-players" and "cithara-players" were banned, as they were from Jehovah's temple (Strabo 814). Jehovah is one of the *issuri.* In a Gnostic hymn he is called: Esar-father! According to the Koran IX.30 Esra is a son of God. i.e. an angel. Ps. CX.l says: "I praise you o Jehovah in my whole soul, you in the circle of *issuri."* In Deut. XXXII. 15; XXXIII.5; Is. XLIV.2 God is called the God of *iesurun;* the place where the Ark of the Covenant stood was called the *ezer*-stone according to I. Kings VII. 12. Time and again God is called *'ezer,* which is usually translated as "helper."

What the Bible says concerning the God of Israel is attributed to the aether (*issuru)* by the Greek cosmologists. The sons of Nyx (comp. Heb. *nachas)* are Aether and Hemere. Hemere is, however, an angel. From Orpheus comes the sentence: "Zeus is one, Aether one, Helios one, Dionysus one, one God in all," just like Jehovah unifies all anthropological elements in his form. Thus Orpheus sings: "Zeus, root of the earth and the starry heaven. Zeus, the essence of the wind, the power of fire— the Moon, the Sun, the King who bore everything forth." Aeschylus says: "Zeus is aether, Zeus is Ge (Earth)" and Anaximander calls the aether divine and immortal. Stobaeus also profoundly notes *(eel.* p. 296): "Thus everything arose from Aer (air) and to it everything will return." Concerning God it is said in the Sib. III. 11: He dwells in the aether and creates himself, is indeterminable (according to zoological classification) and sees everything.

The different names by which Jehovah is known the Bible certainly confirm my hypothesis. God bears the name *'el.* I consider Gk. Helios = solar god to be related. Heliopolis is the sanctuary of Osiris and the ibis. God is called the Zedyk-Helios in Mai. IV.2. God has his dwelling in Helios (Ps. XVIIL6). Here a world-famous Bible passage also finds its explanation. Helios [Sun] and Selene [Moon] (Heb. *iarech),* which stand still in Jos.

X.12, are *issuri* which are fighting against the ape-men. God is frequently called *adoni.* He is in fact a God of love, like Adonis, and Ulfilas therefore correctly translates with Frauja, i.e. the God Froh [Joy]. In Ps. XVI. 15 the *tamunah* of God are spoken about. I refer to the already discussed word tamewan. Truly, God is a "hidden" God (Is. XLV.15). Jehovah is the highest among the *chaiim,* which are primitive humanoid beings (Ps. CXIV.9). His appearance is horrifying (Job XXVII.28, Prov. IX.10, etc.). Just like the Sodomite entities, God bears the code-name "stone." Berahoth 5b explicitly says that by "rock" in Job XVIII.4 the "holy one" is understood. God is called the "stone of the entities of the primeval world" in Is. XXVI.4. He is called *'adi-ad.* The Arabs understand the Adites to be primitive people of giant size and great strength who lifted blocks of stone with ease. God is also called a "stone" in EL Kings XXII.3; Ps. LXI.8; Is. XXX.29, etc. Among the burning "stones" in the Garden of God (Ez. XXVIII. 13) is named the "gold of the glory of God." In Ex. III.2 the angel of the Lord shows himself to Moses in a flaming fire from a *tok-seneh.* In Egyptian the ibis is also called *tech* and in Ed. Kings X.22 and II Par. IX.21 the *tukiim* are "peacocks," that are brought with apes from Tarshish to king Solomon. The Gk word *batos* ("thorn-bush") occurs in Aristotle's *hist. anim.* as a designation for a kind of sea-ray.

So then Deut. IV.24 and Hebr. XII.29 can with justification call God an all-consuming fire. He was a living, electric "fire."

PNEUMA— THE SPIRIT OF THE GODS

The ancient *tabene* was at the same time the sanctuary of Osiris and the mysterious *bennu-b'ud.* In the same passage where Herodotus speaks of the ibis he also mentions the phoenix (II,73), which is the same as the *bennu*-bird. In one Egyptian text we read: "I am the great god, who created himself, I am the great phoenix, which is in Heliopolis... I am the elect of millions, who emanates from the realm of light." He is invoked against the monsters of the water. The Egyptian *verb fenuh* means "to create oneself." Since we have learned that "to bum" means the same thing as "to copulate," we now understand the reports of the ancients which say that the phoenix "burns" itself up (Ovid *Met.* XV,389ff.). Very reliable and credible historians such as Diocassius and Tacitus report the phenomenon of the phoenix. Tacitus *(Ann.* VI,34) mentions a phoenix which appeared in Egypt 28 years after Christ, therefore just about the time Jesus began to preach

according to the gospels, and gave the Greek and Egyptian scholars much to ponder. The phoenix is often portrayed as a winged humanoid genius. Pliny reports about it as well. It is supposed to reach an extreme age: around 500 years. Heliogabal promises his accomplices a phoenix as a special delicacy (Lampridius: Heliog. c. 24). In the writings of the older church, Christ and the phoenix are always juxtaposed. Clemens the Roman (I ad. Cor. 25) says that God demonstrated the magnitude of his preaching through a bird (i.e. the phoneix). And in the Apostolic Constitutions (V,7) it is singularly expressed: "As the pagans say now, that the resurrection was shown to us through an irrational [man] (? *alogos*), on account of which they ridicule our doctrine when we confess that he who turned non-being *(to me on)* into being through his power, can also bring the redeemed to resurrection." And Zeno clearly says: Christ is not the image of the phoenix, but rather he is the phoenix itself. St. Caelcilie had a phoenix illustrated on the sarcophagus of the martyr Maximus as a sign of his faith. It must be especially emphasized that in the sources the phoenix, like Christ, is called the *monogenes.* As far as the great age of the phoenix is concerned— this account of the ancients partially seems to be rooted in truth as well. Mechnikov just recently determined in a convincing way that age is a disease, and it will be possible to extend the life of humans at least by twice. That parrots reach an extreme age is well-known. In ancient times the Ethiopians were said to be a very long-lived race. According to Herodotus (III,17) they had the "table of Helios" (phoenix!). They especially worshipped Zeus and Dionysus (Jehovah!).— Age and sexual life are closely related. Cooler animals with limited fertility live a long time, lustful, prolific animals for a short time. The ancients say the of phoenix and the salamander (Heb. *tinsemet)* that they are cool, sexually inactive (*azygos*) and incombustible.

The Bibilcal name of the phoenix is *paneh* (comp. Gk. *pneuma,* the spirit). In the Kabbalah God is called the "great face" *(paneh).* In Is. LXffl.9 there appears an "angel of the countenance" *(male'ak paneh).* Jacob fights all night against the angel Phanuel at the Jabok-ford and cannot overcome him. As the Sun is coming up, and the angel feels his power growing weak, he (electrically) strikes Jacob, as a result of which the patriarch limps his whole life and receives the name Israel, i.e. *issuru*-angel, *issuru*-hero, issuru-warrior (Gen. XXXII.24). According to Lk. II.36 there was at the

time of Christ a prophetess, Anna (dove), in the temple in Jerusalem, who was the daughter of a Phanuel of the tribe Aser. Time and again the in Bible we hear of the "countenance of God" *(paneh),* which shines and blazes. The meaning of *paneh* = countenance is clear when one takes the concept of electric sight into account. "Everything that sees is the eye of Zeus and everything sentient," says Hesiod *(Works and Days* 267). Zeus is also called the "wide-sighted." In the Bacchic (Jehovah-) Mysteries Phanes is an androgyne, also called Protogonos (primeval man) and Pan (ape-man), and is portrayed with golden wings. The Fathers understood *tamar* - phoenix/palm-tree in Ps. XCI.13 to indicate the phoenix itself. "Like the *qol* I will increase my days" says Job XXIX. 18. *Qol,* Gk. *phone (paneh*!) is also understood in the Talmud and by commentators to indicate the phoenix. Bereshit Rabba recounts that the *qol* has such a long life because it had not fallen into the Sin of Adam, i.e. had not mixed itself with Sodomite beings. The *udumu-bast&rds* fled before the *qol,* which came from the west into Paradise (Gen. III.8). The *qol* made the Sodomite monsters pregnant in a flash of lightning (Ps. XXVIII.9), just as it is said of Jehovah that he overshadowed the Rahab (Ps. LXXXVIII.11). The *qol* speaks out of the cloud (Ps. LXXVI.18). The *qol,* which (according to Jerome and Koran XXIX,39) the Hebrews also call Gabriel, causes the Sodomite mob (Heb. *hamori)* to flee (Is. XXXIII.3). The *kulolu*- and *kirippu*-birds are also known in the story of Gilgamesh (X Tab., Col VI).

In the Bible, where the ibis is found, the "swan" (*kykno*, Heb. *tinsemet,* salamander) is usually also mentioned (Lev. XI.18, Deut. XIV.16). The bird of the gods, *chna,* is, according to Philo Byblius, actually the phoenix. The Gnostic Justinus interprets *kyknos* as meaning God *('elohim).* Ganymede and Leda are the *udumu* (Edem) and the eagle is the Devil (Naas). In another passage by Hippolytus the *kyknos* is the Holy Spirit. Of the phoenix and the *kyknos* it is said that they "die" signing a sad song. Among the Hyperboreans (Germanics) swans came flying over at the festival of Apollo. These swans are obviously nothing other than the swan-maidens—valkyries of German legend. Among the winged female servants of Frigga a certain Gna is also named. A second female messenger is Eir, who corresponds to the Gk. Iris. She is always named along with the electron. Iris is the daughter of Thaumas (Heb. *tehom)* and Elektra, the wife of Zephyros and the mother of Eros. According to Ez. I.4 Iris is Electron. The

form of God is seen in the rainbow (I.28). The bow is called *qeset* in Hebrew. It is not the rainbow, but the electrical essence of God which is meant in Gen. IX.16 by the phrase "bow in die clouds." That angelic entity is the transmitter of divinity. Just such "bow-men" are named in Job XLI.19. We have also encountered the *kililu-issuru.* In the Bible, in Ez. I.7 (and Rev. I.15; II.18) he is called *nechoset qalal,* i.e. *qalal-viper.* Together with this living entity the electron is always mentioned, and since it is equated with Iris, it too must be considered a living entity. I believe that the Heb. *chasmal* (electron) is the Greek Kasmilus, which, as one of the Kabirs and primeval gods, is equated with the winged Hermes. The electron is personified as Elektra. According to the reports of the ancients electron is a mixture of "gold" and "silver." Olympiodor calls it a *migma* (mixture) and life-generating at the same time. Sophocles *(Ant.* 1037) speaks of a Sardinian electron in conjunction with Indian gold. Pliny (XXXVII) reports that according to old accounts the electrum occurs in Ethiopia and Scythia. It originates in animals and is also called *lyncurium* (valkyries!). Also on the Po and especially among the Germanics it is supposed to be common. They call it *glaesum* (glass). Gladsheim is, according to German mythology, the homeland of the gods, and in German folk-tales glass mountains are usually inhabited by "ravens," just as the electron is always named in conjunction with swans (Lucian) or "pearl-hens" (Meleagriden) by the ancients. According to Herodotus (III,115) the electron comes from Eridanos (Eider river). Empedocles called the Sodomite fire "elektor," a word which the ancients derived from *alektor* = rooster. The last remembrance of the mysterious *elektrozoon* was preserved in the Graal-saga. In the *Histoire de S. Graal* a lightning-bird plays an important role. As it well-known the Graal is the blood of Christ. On the other hand, the Graal-knight Lohengrin *(lyncurium!)* is at the same time a swan-knight. I do not believe I am in error when I equate Iris and Elektron to the Germanic valkyries. The electric gift of sight was certainly still possessed by women (Veleda) in Germania at the time of Tacitus.

Elektra, the wife of Zephyros, is a daughter of Atlas, just as the electric bird of the gods in Gen. III.8 comes from the west (Zephyr) and according to Gen. II.8 Paradise (the home of the *udumi)* is situated in the east— which thus presupposes a western point of view. In his Kritias Plato tells the exact same thing about Atlantis that the Bible reports in its initial sections. In

Atlantis the people of Poseidon lived in indescribable happiness as long as the divine nature was alive in them. But when their share of the essence of God began to wane due to their manifold admixture of mortal elements in themselves, and the apeman-like nature came to dominate— only then did they lose their earlier happiness.

According to American legends, on the other hand, the gods come from the east. In Greek legend the Biblical paradise is the Garden of the Hesperides, or the Garden of Phoebus, which lies in the direction of the evening. According to Hesiod *(Works and Days* 170) a race of demi-gods dwelt on the Isles of the Blessed in the Atlantic Ocean. Hermes is (according to *Theogony* 938) an Atlantean and Atlas the son of Japetus (Jehovah, Japhet). Atlantis is nothing other than the Ase-land of German legend. The "Voluspa" gives almost the same reports about the origin of the gods as the Bible and Plato. According to recent research the existence of a large body of land in the Atlantic Ocean can no longer be doubted. In his scientific articles Wilser (author of a beautiful book, *Die Germanen,* 1904) and his followers have convincingly proven that the tall, white man emerged from Europe (actually Atlantis). The giant stone structures indicate the path of his migration. These structures presuppose big and very intelligent men, and the Greeks rightly ascribe those structures to the cyclopses, and the Semites ascribe them to the Adites. But to these can be added further verifying discoveries of the most recent times. Klaatsch says: In man are found quite commonly three premolars, in the old-world apes these are never found, while for American apes this is the normal arrangement. Furthermore, the old-world apes have narrow, the American apes broad, noses, which promotes the evolution of a broad forehead, which European man possesses to a great extent. Everything the most modern investigators have just discovered, had already been known for a time to the ancients in their mysterious doctrine of the logos.

What is the logos? According to the Fathers the logos is: *mimra, 'emer, dabar, chokmah, sekinah* and *male'ak.* Let us first discuss *male'ak. Male'ok* repeatedly occurs in the Bible as the "angel of the Lord," in Num. XXII.31 it is completely equated with God. In Gen. XXXII.30 it is the same as Phanuel. In a cuneiform list of gifts the *muluuki*-men are listed. Herodotus (I,131) reports that the Assyrian Mylitta is the Greek Urania, or the celestial

(i.e. winged) Aphrodite and the Arabian Alitat (according to the Koran a "swan"). *Mylitta* is, however, die transcription of Heb. *melket,* which always appears as the Queen of Heaven (Jer. VII.18, etc.). The *meliai* are, according to Hesiod (*Theog*. 187), nymphs, which originated from the mixture of Uranus and Ge, which obviously refers to the same thing as the marriage of the angels and *udumi* in Gen. VI. (Cf. the winged Cupid = Logos and Psyche = Heb. *pesach.)* Meilichos is a Phoenician god, and the son of a satyr *(udumu)* and a nymph. The *mela* are apples of the Garden of the Hesperides, and are obviously the *male'akim.* Pliny (*h*. *n*. IV,23) says that Melos is Zephyria. Incidentally we have already heard of the electron in connection with the Meleagrids ("pearl-hens" = guinea-fowl).

Any doubt that we are dealing with living beings in the forms of logos, *male'ak, dabar,* or *'emer* is laid to rest by Paul (Act. Pauli) where it is said that the "word" *(logos)* is a living being. Hippolytus *(ref.* 122) equates the logos with Perseus, the winged son of Zeus who fights the sea-monster, and for the Naassenes (ref. 143) the logos and the winged Hermes were one and the same. The Perates called the logos the good primeval serpent, which liberated man from domination by the Sodomite vipers of the wilderness. For this reason the Perates worshipped living vipers (i.e. *issuri)* in their temples. After all of this, Rev. VI and XIX is now understandable. The logos is the patriarch of European man. man in the real sense. He is the one who sits on the white horse, he is the white stone (Rev. II.17). He conquers the other three kinds of men: the black, yellow, and red; he is the king of kings, the lord of lords. (XIX. 16). The present-day colored human races are nothing other than *udumi, baziati* and *pagutu* which have been bred-upward by contact with *homo Europaeus.* They are as dangerous to the Sons of the Logos today as they were in pre-history. They ensnare us with their arts of love— breeding themselves upward, while breeding us downward!

If we focus on the Biblical Hebrew term *'emer* = logos (Ps. XI.6) the riddle solves itself. *'Emer* is the primeval, megalithic Amorites, Gomorrites, he is Gomer, the first son of Japhet (Gen. X.2) he is Gamir (= Armenians), he is the Cimmerians, the Cimbri-hero, he is the dual-sexed Germanic Gymir, the patriarch of the Germanic peoples. Let us not forget that Herodotus refers (IV, 118) to especially numerous hermaphrodites among the Scythians. The

logos = Hermes; Mercury is Wotan the highest of the Gemian gods. The logos is also Himeros, Cupid and Eros. According to

Hesiod (*Theog.* 115) the golden-winged Eros is the first of the gods and the patriarch of the race of birds. The Thracians worship Hermes as their tribal god (Herodotus V,7) and the Scythians call Zeus their father (All-Father) (ibid. IV,59,127). According to Herodotus (IV,11) present-day Germany was inhabited by the king's Scythians. This designation obviously refers to some distinction. For millennia the race of these men, who were the kings of kings, sallied forth from this country. According to Herodotus (I,104) the Scythians at one time ruled over all of Asia (Semiramis!), and Lucian *(de Syr. dea)* even calls the Deukalion-Noah a Scythian. Scythia is the land of the griffins, of the Arimaspians, flying feathers (IV,7), of the valkyries and angels. It is well-known that Pope Gregory compared the blond-haired Germans to angels (Bede *hist. eccl.* II). Also in the *Book of Enoch* Noah is portrayed as being angelic, blond, white with light eyes, and in the Koran (LI,28) the Male'akim prophesied a "white boy" for Abraham. The Germanic women appeared like goddesses to contemporary Romans. Concerning their customs Strabo says (VII,3,7): "We consider the Scythians the most honest, and least deceitful of men. And certainly they are such noble men because they had not given themselves over to such to debauchery and sensual pleasures." It has taken a long time for people to be convinced that Germania is the "womb and factory of nations." Only today, now that almost the whole world has succumbed to ape-nature — right up to the Germanic countries which have not been fully spared either— does the truth begin to dawn on us, that we are lacking a certain divine humanity in a general flood of ape-men. But it will not be long before a new priestly race will rise up in the land of the electron and the Holy Graal, which will play new songs on new harps, and as before, on the first feast of Pentecost, when the spirit descended in tongues of radiation on the apostles (Act. II.3), so will the electrical swans of the gods come once more to the great Pentecost of mankind. Great princes, strong warriors, God-inspired priests, singers with eloquent tongues, and bright-eyed cosmologists will rise up out of Germany's ever-holy soil of the gods — put the Sodomite apelings in chains, establish the Church of the Holy Spirit, of the Holy Graal anew and make the Earth into an "Island of the Blessed." The temples of the pastors

and ape-dealers will collapse, the Graal-castle and the Church of John will, however, abide until Christ comes again (Jn. XXI.33)!

HYIOS— THE SON OF THE GODS

Irenaeus calls Jesus the "Star of the Pleroma" and Tertullian says the Valentinians call Jesus Soter, Christus, Word (Logos), the jackdaw of Aesop, the Pandora of Hesiod, the vat of Accus, the potion of Nestor and the *hotchpotch* of Ptolomaeus. An angel (star), which will destroy the *pagutu* of Moab, is what Christ is called in Num. XXIV.17— a famous so-called Messianic passage.Christ is an *el* (angel), an *'abi-'ad* (father of primeval essence) and a *sar-salom* (Is. IX.6); according to Is. XI. 10 he is a *sores.* "I am the light," thus says Jesus in Jn. VIII. 12. Christ is one of those beings which is older than the Devil (Ps. CIX.3). He is a *malki-sedek*, i.e. one of the angels which did not sully themselves with Sodomy. The angelic nature of the *malki-sedek* is described by Paul (Hebr. VII.3): no one knows his father, his mother, nor the beginning of ending of his days, as this is also not known of the phoenix. Christ is like the *manna,* living "bread," that descends from the heavens (angels) (Jn. VI.51). Jesus is a "stone" (I. Cor. X.4), the "stone of offence" (Is. VIII.14), which the builders of the houses of Sodom rejected (Ps. CXVTI.22; Mt. XXI.42), because it lacked prurience, as did the phoenix. He is the pure "stone" generated without handiwork, i.e. without carnal interbreeding. (Dan. II.34). Irenaeus also says *(adv. omn. haer.* IV, 33) as clearly as possible: "Christ, the Son of God, became man in that he assimilated his primeval nature *(antiqua plasmatic))."* Barnabae says something similar in *ep.* VI where it is shown that Christ was a "stone." Origines, the deep thinker, says in *horn.* II (in *lib.* I. Kings): "Christ is the true 'door,' i.e. the perfected man *(teleios anthropos)."* In the Gnostic text *Acta Johannis* Jesus bears the names: Grace, Faith, Salt, Pearl, Treasure, Plough, Greatness, Net, Diadem, Truth, Rest, Gnosis, Power, and Law. Christ is also called the "only begotten" (*monogenes*), the Gnostics explain this word with the term *azygos.* Christ, like the phoenix, is the enemy of Sodom. Christ is a *prototokos,* that is, an original man. In the Gnostic *Book of the Great Logos* it is said: "The First-Born possesses a wondrous 'garment,' in him are all bodies, the bodies of 'fire,' or 'water,' of 'air,' and of 'earth,' of 'wind,' of the angels, archangels, the gods, the lords— so that no one can hinder him from going upward or downward." He is, as the present-day researchers concerned with prehuman

forms would like to have it, an "integral being" which has unified within it all the different forms which will later differentiate themselves. He is a man in this world, but really from an earlier world *(Pistis Sophia)*. According to Jn. I.29 and Rev. He is the "Ram of God," and he is still today portrayed as the Lamb of God. Clemens Al. left us a glorious hymn to Christ. There he is praised as: "Bird of inviolate birds, as bird of heaven, as a chaste fish, as an unapproachable Aeon, eternal light, and source of compassion." Philo calls the Logos the Source of Life *(pege zoes)* and the Fathers note that Christ is the mysterious healing "fish." We search in the older parts of the catacombs without success for a likeness of Jesus which corresponds to present-day ecclesiastical concepts. For him we only find the hieroglyph of the fish *(ichthys)* and the dove (Fig. 34).

Most often Christ is called a God-Man *(ben-ha-elohim)*. We have proven that by this expression the good angels, the Sethites, are understood. For this reason Luke III expressly draws up the family tree of Christ and traces him from Seth and the Godlike Adam in Gen. 1.26, who is not the ape-like Adam in Gen. II. Gregorius Syncellus *(chronogr.* p. 16-19) says of Seth that he was very beautiful and pious, as were those he fathered, and they lived in the manner of angels (not in carnal interbreeding with Sodomite beings) and dwelt in the higher (northern?) reaches of the Earth. They were, according to Asc. Is. IX pure from the garment of the "flesh," i.e. not mixed with the *sarx,* or Sodomite beings. Ezekiel is called (Ez. II. 1) a "God-man," sons of God are supposed to sacrifice beast-men to God (Ps. XXVIII. 1), a son of God is also with three youths in the dungeon of Sodom, in order to help them to defend themselves against the wanton fire of Sodom. Jerome understands this as being a "Christ." The sons of God are embodied men of a higher anthropological descent. I Thess. V.5 says as much: "Ye are all sons of the light and the day;" here Jerome translates God for "day." The Naassenes understand the anthropological meaning of this passage quite correctly and taught their followers to become sons of the Highest, by leaving Egypt, the land of Sodom and the "lower breed," and striving toward Jerusalem, the "higher breed." According to Rev. II.18 the Sons of God have feet similar to those of the electron. In the Kabbalah the heavenly man is the most perfect revelation of God.—

The concept of the "Sons of God," or "God-Man" is certainly not exclusive to the Judeo-Christian religion. Justinus (*apol.* I,12) defends the divine humanity of Christ by referring to the fact that pagans speak of sons of Zeus. In Homer the kings are descended from Zeus (Od. IV,61; XV,455) just as the sons of the Aesir are among the Germanic peoples.

That Christ actually lived can not be brought into doubt based on what has already been presented. There was not merely one single God-man, but rather many God-men; but Christ was probably one of the last. He saw his "glory" (*kadud* or *tamunah* says John I.14 and he touched the word of life with his own hands (I John I.1). Ignatius *(ad Magnesios* XI and *ad Ephes.* XVIII) speaks of a Jesus who can only be interpreted as historical.

The angel Gabriel comes to Mary in the village of Nazareth and Mary conceives without the assistance of a man. Very near Nazareth is Skythopolis, obviously a settlement of Scythians. Koran XIX,17 recounts the process in a way which agrees with the Biblical account. "Then we sent our spirit to her and it appeared as a perfect man (*teleios anthroposl).* I am only a messenger of the Lord, to bestow upon you a pure boy. She spoke, where will I get a boy from, as no man has touched me and I am not a prostitute. He spoke: so be it, thy Lord has spoken: that is an easy thing for me and we want to make him as a sign for men. And so she conceived him and retired with him to a remote place." Even more clearly the Sethians say: "Thus the perfected *(teleios)* Logos (Word) of the Light which descended from above, made itself like unto the viper-beast (*toi therioi toi ophei)* in order to release the perfected Spirit *(nous)* from the bonds which were laid upon him in the impure womb of the primeval entity *(prototokos*) of the water *(pagu),* of the viper, and of the winged thing *(issuri,* Devil)." This is the same thing John (I.14) says with beautiful brevity: "The Logos became (Sodomite) flesh." If this set of facts is not taken into account the Ophites and Naassenes can not be understood, these sects which worship Christ as the good serpent, and it can not be understood how the Ebonites come to consider Christ an angel. There would otherwise be equal difficulty in understanding the ancient reproach of the pagan Romans and Greeks that the primitive Christians were practicing animal-worship. According to the Jewish source-text *Maaseh Jesu* (Strassburger Codex) Mary became pregnant *tempore catameniae* by a "Pandera-Son" (the Pandora of Hesiod,

cf. Penu-el!), who was a "shining one" *(iepah,* cf. Japhet, Japetus, Jehovah). For this reason Christ is a *mamzer,* i.e. a mogrel and a *resha*, i.e. a primitive man. Celsus even speaks of the *moicheia* [adultery] of Mary. The Koran (IV,155) angrily rejects the assertion that Mary has committed fornication, a proof that Mohammed was not an enemy of Christ. For the enemies of Christ the breeding with an angel could in fact be seen as *moicheia* since there were also impure angels. Hrabanus Maurus expressly says that the Jews called Christ a *ussum ha-mizir* ("Egyptian goat"). Ussum = *'ashimah* (ape-man). *Ussumgalli,* "terrifying vipers" already occur in the cuneiform inscriptions as a sort of primitive man. Hrabanus Maurus translates *ussum* with dissipator. This obviously means something similar to the *mamzer* of Asdod in *Zach.* IX.6, where Jerome translates it as *separator.* But Asdod is very near Ascalon, the sanctuary of Aphrodite Urania (Her. I,105), which as we have already proven, is the Semitic angel. *Mamzer* = mongrel is absolutely not to be taken as a word of insult. Even the Church established the dual nature of Christ as a dogma. Christ teaches (Jn.VIII.23): "Ye are from beneath (Sodomite beings); I am from above, ye are of the race of men, I am not of this race of man." Christ was an electric pre-human, because Christ is a "logos." Before Abraham existed this type of human already existed (Jn. VIII.58)! He assumed the form of a rogue and resembled an *udumu* (Phil. II.7). But Christ also resembled "the clouds" and "the airs," otherwise Paul (I Thess. IV.17) could not say that we will meet the Lord in the "clouds" and in the "air."

The tenets asserted by Arius about Jesus are significant. Above all he must be listened to because his enlightened view became the religion of the Germanic peoples long before they were subjugated to Rome by the sword of the Franks. The Logos (Christ) is not God in the real sense, but rather a creation (*ktisis*). He nonetheless is superior to all other creations and is a medial substance (*mesites*) between God and the rest of Creation. In no real sense, but only relatively, can the Logos be called God. This point of view has been at work for a long time among the Germanic peoples. In the *Pollinger Psalter* the celestial man, Christ — the Logos — is present at the creation of the terrestrial (ape-)man, and is portrayed as an angel. The Naassenes conceive of Jesus as that archetypal human (*archanthropos*), which is also taught in the Samothracian Mysteries.

If Jesus is really an angelic man, then he must have also possessed electrical power. When the menstruating woman touched him, he noticed it and said: "I felt a power going out from me." (Lk. VIII.46). He reads the unspoken thoughts of his disciples and friends and sees the future (Mt. XXVI.23; Mk. XVI. 13; Lk. XXII. 10). He appears in a radiant light on Mount Tabor (Mk. IX.2; Mt. XVI.9), he shows himself in rayified light at the first festival of Pentecost. (Act. II), he strikes Paul down with his lightning-power (Act. IX.3). That can not have been any ordinary natural phenomenon or a vision. Because Jesus speaks to Paul. It is on the basis of this meeting that Paul justifies his apostolic calling. In the Aramaic Life of Jesus I read the following, quite strange, passage: "Jesus answers Tiberius: I am a Son of God, I wound and heal, and if someone dies (or is impotent) I whisper to him and he lives, and a wife who can not bear, I make pregnant without a husband. Tiberius spoke: I want to test you in this. I have a daughter who has not yet seen a man,... she was brought, he whispered to her and she became pregnant." Agobard, Bishop of Lyon, conveys the same story in his text: *On the Superstitions of the Jews,* written in 830 and adds that the girl brought a "stone" into the world. According to the apocryphal gospels, Christ animates clay birds. Bochart (*Hierozoicon* III,117), however, sees these birds as bat-like entities and mentions the *tinsemet* and the *kyknos* (swan). If there is still any doubt that the ancients saw in Christ an electrical entity, it will be dispelled by a passage from the *Pistis Sophia,* where it reads: "The light that swirled around Jesus was from the primal source of all light, from the ultimate mysterium. The Lord often entirely disappeared in this fullness of light such that the disciples did not see where he was, or who he was, thus their eyes were blinded. Each of the rays which emitted from him was not the same as the others, but rather of every sort— from the rising Sun to the apex of heaven." That is to say, the light that swirled around him was the light of all the clouds of the spectrum, from glowing red to cold violet, he has the form of the messenger of the gods— Iris. Since today it is proven that we can effect cures of skin diseases by means of radiation, why couldn't Jesus have healed lepers? At twilight his power seems to have increased, because in Mk. I.32 the sick are brought to him after sun-down. But it was not his power of healing that distinguished Jesus, demons possessed these powers as well. His great miracles and signs were struggles against the hobgoblins of fornication. For this reason he was visited by the three Aryan Magi. Because according to Is. XIII. 17 and

Herodotus I,13Iff. The Persians and Medes were at least partially the enemies of Sodom. At Kana he prevents a Sodomite orgy with sodomite water-jugs, i.e. the *pagutu* (Jn. II). He purifies the Temple of the dealers who were offering Sodomite wares for sale. He expressly seeks out his disciples from among those who conducted business in Sodomite wares—from among the fisherman. Trade in *pagutu* and other sex-apelings was very profitable and from Herodotus (II,46) we know that these "shepherds" were well respected in Egypt. The gospels were written by educated, wealthy men with life-experience and linguistic abilities. As well-to-do *pagu*-dealers they could, really had to be able to, speak foreign languages—especially Greek — and also would have to know how to write. Therefore John could perfectly well have written the gospel ascribed to him.

At the well of Jacob Jesus convinces the Sarmatian woman, who was going to the well to take her pleasure with the *pagutu*, of the shamefulness of her behavior. "O Lord, give me the water of life," the woman requests. Look for it within human men, is the answer of Jesus (Jn. IV.16). The people and a great mob of ape-men accompanied Jesus when he performed the "miracle" with the "bread." He put the people to the test by having five *seirim* (loaves of barley bread) and two *pagutu* (fish) passed around. No one had desire for them after the impressive sermon of the Lord, and furthermore the people relinquished to the apostles all the sex-apelings which were in the crowd.

But the greatest of his "signs" is his passion, his death and his resurrection. Through this he became the model and motivation for noble men of all times. The passion begins in the garden of Gethsemane, i.e. in the grove of the *samanim* (Sodomite olives). Then he goes to Gabatha, the place of the *boynoi,* the stones of Sodom. Finally he is drug to Calvaria, to the place of Kranios (Jn. XIX. 17). The Syrians say *kar kopto*. Kranios is the son of the primeval man, Kaphalos. Pausanias (III,20) mentions a grove of Kranios in Laconia. The *kop* of the Syrians is self-evidently a reference to "ape-man." After Jesus has been tortured in various ways, he was "crucified." In the *Acta Johannis* it is said that the things which Jesus suffered are not told, and what he did not suffer are told. In Num. XXV.4 primeval men (*r'ashe ha-'am*) are "nailed to the cross" in honor of Helios *(semes,* who is Jehovah in this context). Sym. speaks of "burning." It is obvious that "burning" and "crucifying" are the same thing. The Septuagint doesn't have "crucify" but

rather "bake in the sun" (Gk. *heliazein)*. (Just as II Kings XXI.9. Esth. IX. 13.) The "crucifixion" consisted of binding wild and unruly Sodomite monsters to poles in order to be able to copulate with them without danger, (cf. Job XL.24 Thren. V, 13). On the other hand, however, people were bound to such poles in order to have them Sodomized by lascivious apelings. This was the torture to which early Christians were put (Pastor Hermae III,2) and that was also the torture of Jesus. Neither do the sources know anything of our present-day concept of crucifixion by being nailed to a cross, nor to ancient artifacts speak of this concept. Only since the 8th century do such portrayals begin to appear. The oldest portrayal of a "crucifixion," which does not necessarily refer directly to Jesus, is the so-called mocking crucifixion (Fig. 39). On this we see a beast-man bound to a T-formed pole. He is naked except for a short tunic that does not cover his sexual parts. On graffiti found on the walls of Pompeii Christians are compared to donkey-bastards (*mulus! mamzer!)*. The Jewish *Maaseh-Book* which we referred to earlier, reports everything as it is in the gospels and says the "pieces of wood" (Sodomite beings) at first did not want to accept Jesus, until the "cabbage-stems" *(kerub)* overcame him. Corroborating this Hrabanus Maurus reports that the Jews quickly took Jesus down from the pole and buried him in a grave in a "cabbage-stem" garden. This has nothing to do with an actual death, nor do the gospels speak of such a thing. He "dies" like the phoenix or the swan "screaming mightily" (swan-song) and "breaths out his spirit" (Mt. XXVTI.50; Mk. XV.37; Lk. XXIII.46; Jn. XIX.30). It has not yet been proven that in Biblical language the phrase "to breathe out the spirit" means the same thing as our present-day "to die." Also the entire circumstances surrounding the death of Jesus have not been explained theologically. To scream loudly and to commend his spirit to God the Father is not heroic and not divine. Lk. XXIII.46 purports that Jesus was overpowered by an '*ab* (Father) = ibis. The '*ab* is the "cabbage-stalk" of the Jewish sources. It is already clear that the Heb. word *kerub* = "cabbage stalk" = *cherub* is a reference to an *issuru-t*ntity. Jesus is in fact consoled by an angel in the Garden of Gethsemane (Lk. XXII.43).— The Fathers often say that the passion of Christ is prefigured in Ps. XXII. There (verse 20) it reads: "Save my soul from the *cherub*." The Gk. translation *romphaia* makes a clear connection with the sword of lightning of the *cherubim* in Gen. III.24. Christ was to be outraged by the Sodomite hobgoblins. If he consented to this willingly and if he was overcome by temptation, then his

whole mission would have been dashed. Again the oldest depictions in the catacombs confirm my views while they pose unsolved riddles for the unusual modern interpretations of the Bible. In many images in the catacombs we see the beautiful, noble European man as Daniel surrounded by Sodomite monsters (not lions; see Figs. 40 and 42). The face of the ugly creature in Fig. 42 (from the sarcophagus of Junius Bassus) is especially reminiscent of the facial characteristics of the repulsive dwarf on a Pompeian wall-painting. (Fig. 43).It is not a rare thing to see Christ also portrayed as Orpheus enchanting the beasts (Fig. 41). Strange, yet now completely understandable, is Christ shown as Odysseus tied to the ship's mast being enticed by the seductive sirens. (Fig. 35). The passion of Christ was a struggle with Sodomite monsters— a "*theriomachy*." You can read in Ps. XXII. 12 where the Messiah is surrounded by the "bulls" of Bashan. Eusebius expressly says that Pilat set a hoard of Bashan upon Christ. "Liberate me from the hand of the hound," the tormented Jesus prays (Ps. XXII.20). Only humanoid entities have hands! The messianic passages are also to be interpreted as referring to the fact that there were "Anointed Ones" in earlier times as well — good angels and prophets — and that their lot was always the same. The people wanted to be free of these disagreeable enemies of Sodom and delivered them over to the lusts of the Sodomite apelings. Mt. XX.19 confirms the extra-Biblical sources. Christ is to be handed over to the "mob." According to Is. LIII.2 the Savior will be outraged by *bezah* and Mk. XV.28 even says he will be numbered with the Sodomites *(pase'im)*. According to Jn. XIX.29 Jesus was offered a Sodomite vessel, according to XX.25 he shows the disciples the wounds the beasts made in him with their claws. The Savior was crucified by the primeval men— so says Paul in I. Cor. II.8. Just like Christ, the apostles had to fight against the lewd apelings. Paul boasts (I. Cor. XV.32) that he fought against the beasts and that he bears the marks of Christ on his body (Gal. VI.17) it follows then that Christ too fought against beasts. John and James will drink the cup of the Lord (Mk. X.38). John is supposed to have drunk from the "cup of vipers," i.e. Sodomite cups, without dying. The bites of wild Sodomite beasts were viewed by the Christians as the most excellent bodily decorations.

Up to this point we have already heard several times about how the beast-men would run around among the graves. For this reason they also received

the nickname: "the dead." and "to be buried" meant the same thing as "to go to the Sodomite animals." It is strange that no one has mentioned that it is said in the "Confession of Faith" that Christ descended to the "sub-terrananeans" (*hypochthonioi*) after his death. In Heb. a dead man is called *mut* or *peger.* Beelphagos = *pagu.* Beelphagos is also Beelphagor. The cuneiform inscriptions mention, together with the Sodomite beings, the pagre-houses and in Jer. XXXI.40 *peger* stands for Gk. *phagadeim* = *pagutu,* Lat. *cadavera* (dead body). In a cuneiform inscriptions we read that the king of the Hatti burned a city, and the gods and their *muti*-men. Lev. XXVI.30 reports about the "corpses of the idolatrous images," Jer. XXXIII.5 about *"udumu*-corpses," II Kings XIX.35 about "camp corpses." The Parva Genesis (XXII. 18) has *mortui* (dead), where *Liber Kufale* has *stulti* (stupid). In Is. LIX. 10 the dead (*mutim*) are said to have an unsteady gait. Ps. IX. 15; Sap. XVI.13 speak of *sa' are-mavet* (Gates of Hades). Now we also understand the figure of speech used in the new covenant: "to taste death" (Mt. XVI.28; Mk. VIII.39). God is no God of the "dead," but rather a God of the living. (Mt. XXII.32). The *udumu* dies the Sodomite death through a mixture with the *nachas* (Gen. III.3). In *de resurr. carnis* XXXVII Tertullian calls the primeval men the "dead." That graves were places of Sodomy is proven by Is. XIV.20; XXVI.19; LV.4; Baruch VI.17 and Malach IV.2. Ape-men scurry around in the sepulchral caves, as we know from Mt. VIII.28; Mk. V.2; Lk. VIII.27. Now we also understand how "those who are in their graves" hear the voice of the Son of God and how they can be resurrected. 'To resurrect from the dead" means "to stand up out of the Sodomite grave," "to reject Sodomy."

Before Christ provided an example though his own resurrection, he had already awakened many others— such as Lazarus. Roll away the "Sodomite stone," that is the command of the Savior, by which he helps Lazarus "rise." In the "Awakening of Drusianas and Calimachus" of Roswitha von Gandersheim a serpentine monster escapes from the burial chamber. John banishes the serpent. Among the Egyptians the ape was the god of the dead. Driving out the Devil is therefore literally and actually to be understood as the driving out of sex-apes. Thus Jesus chases seven sex-demons away from Mary Magdalene (Lk. VIII.2). The apostles did similar things on their missions. Because they took away the greatest sensual pleasures from men and women the bitter feelings of the Sodomite Greeks, Romans and

occidental peoples, and the persecutions which came as a result of these feelings, can be understood. If the Sodomite grave was a trap for many, the burial of Jesus was glorious. (Is. IX.10). Jesus did not remain among the mob of Sodomite monsters, he overpowered the Sodomite grave-stones, the Sodomite guards, he hurled the Sodomite linens away. It is noteworthy that after his resurrection Magdalene could consider Jesus to be Kepoyros = Priapus. This event again proves that Christ also had the external appearance of an *archanthropos.* Tertullian *(de resurr. carnis* VI) also says that the heavenly man in Gen. I.26 is man made according to the model of Christ. "Rise, Lord... you have smashed the teeth of the *resha'im"* (Ps. III.8). Obviously monsters with their fangs are meant here.

The great secret of Christianity — the Trinity — now reveals itself as a great anthropology. Father, Spirit and Son are the three stages of evolution of higher (white) mankind. These are the three *prosopa,* the three forms, three *genera*; they are, however, within themselves one. The "Father" is the oldest stage, the "Spirit" is younger, while the "Son" is already fast approaching the human-genus in which the *udumu-kind* has come to predominate. — The resurrection must once more occur from within the human species, and the Resurrection of Jesus is nothing other than the departure of Tannhauser from the Horsel-Mountain of Lady Venus.

The gospels report absolutely nothing about the death of the Lord. Jesus disappeared in the "clouds," He withdrew to the *issuri* ("clouds") as he had withdrawn into the wilderness before beginning his period of teaching. He even comes back twice after his "heavenly ascent." The first time (Act. II) he strengthens the gathered community of apostles, the second time in a blaze of glory he encounters Paul outside Damascus and turns a raging persecutor into a zealous messenger of his paradigmatic passion, death and resurrection.

EKKLESIA—THE CONGREGATION OF THE GODS

We should look back for the "fires of hell" nowhere else but within ourselves. All of mankind, including the Germanic lands, is today dying the Sodomite death, we are drowning in the mixing jug of the Whore of Babylon, who has sucked the marrow from our bones and the brains from our skulls. We know that the Fire of Sodom is the Devil— the beast-man.

He is in hell; he is the worm that never dies (Mk. IX.44). In the Apostles' Creed XVI it is said that in the final days mankind will be tested by fire. All offspring of Sodom, all apelings, will bum themselves up in the fire-oven of fornication. The sensual prurience, which stems from the apeling-blood, from the "swirling water," is the fire, which cannot be quenched, it is the hell in which today nearly all of mankind languishes weeping and gnashing its teeth. Friends, the day of "Final Judgment" *(krisis),* i.e. the division of men, is drawing close! The angels, those who will reap the human harvest, cannot yet be seen—but those who have ears can already hear how they are whetting the scythes for the mowing down of whole peoples. *Krisis,* the so-called "Judgment," really means a "division" or "selection." Christ, the God-man, the once more purely bred and transfigured white man of the future will divide them to the right and to the left. Jesus came in order to divide (Lk. XII.51) and he will come again when the Sodomite man will have revealed himself (II Thess. II.3). The time has come! The old Sodomite brood in the Middle East and all around the Mediterranean is degenerate and wretched, the one-time Paradisiacal fields are completely exploited and plundered like a wheat-field in which a thievish hoard of apes has taken up residence. Our bodies are infected with a mange which despite every kind of soap remains *udumu*-ized, *pagutu*-ized and *baziat-ized.* Never has human life been as miserable as it is today—despite all its technical advancements. Devilish human beasts oppress us from above, slaughtering millions of people in unconscionably murderous wars conducted for the enrichment of their personal money-bags. Savage human beasts undermine the pillars of culture from below. Mankind is putrid like Lazarus and already exudes the stink of Sodomite death. What do you want with Hell in the Beyond?! Isn't the one we are living in now, and in which we are now burning, terrible enough? A time has once more come when Creation anxiously awaits the arrival of a God-man (Rom. VIII.10). These "Messianic laments" also announce the advent of the "Kingdom of Heaven" (*basileia ton oyranon* or *toy theoy).* The Sibylline Oracles (II.25) tell us when it will come: "There will be a scarcity of men throughout the whole world so that if one were to see a man's footprint on the ground, one would wonder... then the great God who lives in the sky will be a Savior of pious men in all respects. Then also there will be deep peace and understanding, and the fruitful earth will again bear numerous fruits, being neither divided nor in servitude any longer. Every harbor, every port will be free for men as

it was before." The "Kingdom of Heaven" is therefore a terrestrial concept — an ideal, social and racially hygienic state! Origines *(de princ.* II,11) explicidy says that the heavenly realm = *coeli = sphaerae = locus aeris,* i.e. angels or angelic men. That the "Heavenly Realm" is also supposed to be a racially hygienic institution can be discerned from a *logion* of Jesus where it is said: "There is a mixture that leads to death and one ... that leads to life." If we are striving to being the angelic men to rulership, we should improve the human body through selective breeding and through other means of adaptation which we will only find by investigating further—the better "milieu" will come of its own accord. (Mt. VI.33). Behold the Kingdom of Heaven is much more within us (Lk. XVII.21). Heaven and Hell dwell within our bodies! John, the greatest of the apostles, whose church will outlast the Church of Peter (XXI.23): Ye are Gods! (X.34). Ye are Gods, thus says Ps. LXXXI.6. "how long shall I bear thee," Jesus says in the Gnostic book *Pistis Sophia*: "Do ye still not know and understand that ye are all the great indeterminables and those from all tribes of the middle and to the right, that ye are all from the same mixture.—Amen, I say to you, mankind originated from the *hyle* (Sodomite wood). I divided myself up, I brought to you the secrets of the Light in order to purify them... Cease not by day or night seeking for the purifying mysteries, until you have found them..." "We must renounce ugly 'tenderness,' 'vulgarity,' 'filth,' 'adultery.'" Strive therefore to know yourselves and ye shall become aware that ye are the children of the Father." (From the Logia). Indeed we are the "children of God" in its literal meaning, we are children from his semen, from his flesh and from his bone. The purifying secret is selective breeding, which God practiced from the most ancient times. In the Midrash Rabba I,9 it is said that God destroyed worlds and re-created them. The earlier worlds collapsed because God did not dwell in them. "Where are the primeval giants; the Lord did not select them because they had no intellect." *(Bar.* III,16,27). Indeed God lives in us, but he lives in an apeman-husk, he is wrapped in Sodomite linen, like a corpse in mummy bandages. He is not dead, he is only sleeping, but the day is coming, and it is not far off, when he will once more be resurrected, like Christ— and then woe to the Sodomite stones which he will break and hew for the building of his Church. God is purified race! — Present-day man has a twofold origin— from above and from below. Ovid already says this in Met. I,78: "And then man was bom: either the Creator of things shaped him from divine semen,

as the origin of the noble creation, or the still fresh earth *(udumu),* recently separated from the lofty aether *(issuru\),* received the semen of the friendly sky." In any case man has divine components within himself. For Japetu's son also mixed "earth" *(udumu)* with "water" *(pagu)* and give it the form of the all-providing gods. The *Edda* also contains exactly the same report of the mixture of the light Asa-gods with the Wanes, the water-gods. Heraclitus expresses himself correctly: "Men are gods and gods are men, a great mystery, God in man, and Man a God" (Clem. *Al. Paed.)*. Plato already said in the Theaetus, and after him Philo also said, that the goal of man is to make himself similar to God. The future man will have to make himself similar to God. The future man will have to make himself more like God, yet we do not know what we will be like. (I John III.2).

Jesus conceives of the rebirth of man as an entirely physical phenomenon. Our bodies are the temples of God (I. Cor. III.9; II Petr. I.4; Rev. XXI,1), they are the members of the future superman (I. Cor. VI.15), which will be formed in us (Phil. III.21). Even in the "Confession of Faith" we confess the belief in the resurrection of he "flesh"! Two scholars as authoritative as Wiedersheim and Mechnikov are of the view that the man of the future will be different just as the man of the past was different. As the beast-men have almost completely disappeared within a span of 1000 years and have been assimilated into the rest of mankind as mongrels, indeed we see with our own eyes how whole races are exterminated with the advance of the whites! The improvement of man occurs in the "*ekklesia*," i.e. the congregation of the elect. The first Christians usually called themselves "elect" (I John 1).

Clemens Al. (Strom. 417) connects the Church to the different socio-political Utopias of the ancients, to the state of the Hyperboreans (sic.! Germans!) to the Arimaspians (again Germanics), to the Elysian Fields of Plato (again the white man!). Very clearly IV Esdr. VIII.1 says: "This race of man the Highest causes to increase in number, the future race to decrease in number." Many are called, few are chosen (Mt. XXII.14). The doctrine of Jehovah and Jesus is a severe doctrine and yet again a more joyous and kinder doctrine than that of the zealots. Jesus emphasizes that he doesn't want to change the doctrine of Jehovah in the least (Mt. V.17). And it is easier for heaven and earth to pass away, than one tittle of the Law to fail; whosoever separates himself from his wife, from a wife of his kind of

mankind, and marries a "foreign" woman, a woman of lower kind, he is committing fornication. (Lk. XVI.17). The Jehovah- and Jesus-doctrines are religions without tenets of faith and without commandments as to customs. They always say: "If you do that, then you will have to atone in this life-time." It is the error of modem men to make humanity happy by instituting laws. Better men create their own better laws that are engraved deeply in the "carnal tablets of his heart." Laws are of no use because virtue cannot be learned, it is inborn. Jesus only gives two forms of counsel (Mt. XXII.37; Jn. XIII.35): "Love God and your neighbor." Only love the one, highest God, the patriarch of white men. The second commandment is the same as the first. This eternal and living God is not loved and served in external customs, prayers and fasting, but rather solely by sexually loving his "neighbor," i.e. a human close to his own kind. God is hated and insulted when children of lower quality are generated and then these are pushed down trough the centuries according to their kind. Love your "brother"—that is the basis of the gospel. In an old scholion to Clemens of Alexandria (III,414) "brother" is explained as someone who is similar to one's own extraction! Paul offers as evidence that he is an apostle and disciple of Jesus the fact that he has with him a "sister," i.e. a concubine as wife and lover, just as Peter did. (I. Cor. IX.5). The Bible actually even tolerates inbreeding [endogamy] and incest in preference to Sodomy. It certainly does not find fault with Thamar, who gives herself over to Judas (Gen. XXXVIII) in order to get children. Brotherly love in our sense is unknown in the Bible. Christ brings the sword, fire, division, those who have no wedding garment will be cast out (Mt. XXII. 12), whosoever has not, from him even that will be taken (Lk. XIX.26), the "hounds" stay outside (Rev. XXII. 15). Hell, from a theological perspective alone, is a contradiction of a God who is supposed to have preached brotherly love! IV. Esdr. IX.22 sounds severe and pitiless: "Destroyed shall be the herded masses which were bom without a reason, and unto me shall be preserved the noble grapes, my planting, which I perfected with much tribulation." In a Gnostic scripture it is said: "Ye are immortal from the Beginning... and if ye want to spread Thanatos (beast-men) among yourselves so ye use him up and absorb him and thus might Thanatos die in you and through you, for when ye dissolve the world (beast-man world), but ye do not dissolve yourselves, then ye are the Lords of Creation and of all transitoriness. When the God-man has been

bred out of the surrounding elements he will disintegrate everything and draw everything which is useful into himself (Jn. XII.32).

Culture is impossible without slavery (Col. III.22), for this reason Jesus says in the *Oxyrhynchus papyrus:* "Ye ask who are those who draw you to the Kingdom... The birds of the sky and all animals under the earth and upon the earth are, and the 'fish of the water' these are the ones which draw you onward. The Kingdom is within you, and whosoever knows himself will find it. The brain-value the noble race of man - above all the Germanics - gave to humanity must now be repaid as brain-interest by those of lesser value in the form of manual labor. Here I am not thinking so much of a subjugation of the colored races or Germanic people, but rather much more of a breeding of a new race of slaves with dull nerves and strong arms to this new race mental abilities will only be apportioned as necessary. These beings will have to do all the tasks for which machines can not be invented. To what extent apes, of the kind which are alive today, could be used for this purpose only time will tell. This may sound inhuman. But all the babble about Christian brotherly love is just a conjuring trick of words. As if from a thousand documents we did not know that Popes, bishops and abbots have sold and exchanged their "bondsmen" like merchandise? The practices of the Church form an inextricable contradiction to its doctrines! If the Church tolerated slavery, what should we be - more papist than the Pope? Complete equality is nonsense! If all the estates of the Earth had to be divided up into 1600 million parts then each individual would get, if everything went well, a loincloth, a hole to live in and a handful of fruit every day! The social question is not a question of individual stomachs—it is a racial question. In the view of the Socialists it is just those upper ten thousand who are in better-off circumstances who are the scoundrels.— Who can say that expansion of equal rights should cease at the Australian Aborigines? Gorillas, chimpanzees and bats have exactly the same claim to socialistic "human rights." General equality would not advance the cause of the individual, but would hurl everyone back into the condition of a hoard of apes. How truly Paul speaks (I. Cor. XV.50): "Therefore I say, that Sodomite flesh and Sodomite blood can not inherit the Kingdom of God!" Humanitarian brotherly love is one of the most disastrous deceptions of the Sodomite apelings. Rome always preached brotherly love to the Germans only, the Germans should practice brotherly love. Rome - the Romans and

the Slavs - never bothered themselves with brotherly love. I ask any historian: has Papal diplomacy ever been guided by brotherly love? Furthermore, I ask any cultural historian: has all this Christian brotherly love ever helped even one spiritual man? Everything the German spiritual men created, they created from within themselves. Brotherly love never did them any good, nor was it helpful to them. Swindlers have gorged themselves fat on the gifts of Christian brotherly love—but to a Mozart, a Schubert, a Schiller and many, many other great men it denied even a dry piece of bread. If brotherly love does not serve the interests of such men, then it is not good for anything. Here we must finally intervene with force. Away with false and suicidal brotherly love which was invented by the Sodomite apelings and their pastors in order to strangle us, just like Russia convened the Peace Congress in order to subdue East Asia "in peace and quiet." We must arm ourselves against pity, our greatest weakness, with a god-like hard-heartedness, yet with one which seeks human benefit. The Socialists are indeed seduced enthusiasts, comparable to sheep who have lost their way, who need the forceful hand of a lord to lead them back to the protected herd. If they become stubborn we must not give in. We lords must check our charitable natures. If the Socialists go on strike, then we must go on strike with our charity. How come there are charitable institutions for hospitals, foundling hospitals, illegitimate children and fallen girls? How come there are no such institutions for the preservation of pure and noble blood and for legitimate children? There is much more in the way of culpable misfortune than there is in the way of innocent misfortune. With innocent misfortune aid should be given quickly and generously. Culpable misfortune must, however, leave us without pity, because culpable misfortune comes from the person; whatever we give to such a person we are taking away from a fit person, who has hit a patch of misfortune through no fault of his own. I am obviously against all stipends, etc. whereby some juridical person is the administrator, and upon whom the dispensation of certain certificates is dependent. Such stipends are merely an invitation to corruption and nepotism. You should verify yourself, and then give with a generous hand. It is better to support generously an individual, where possible the best individual you can find, than to try to take care of many with a few pennies each. Those who should be supported are strictly the old, and those of good Germanic descent, and for Jews, those of true Israeli descent. Instead of certificates one should expect certain anthropological

characteristics of applicants: e.g. blue eyes; blond hair; ruddy complexion; small mouth; healthy teeth, small, slim hands and feet; tall, well-proportioned form. With this, all trickery will be hindered, with this an applicant will be found who brings together a majority of the characteristics, and thus has an unchallenged right to the support. The administration of such foundations should not be entrusted to old gentlemen, professors, and bureaucrats (who have marriageable daughters and needy sons-in-law), but rather best of all these should be entrusted to fraternities. Here honor and incorruptibility are still generally found. Besides here such things as decent and outer appearance are already taken into account before induction. Also the fraternity brother does not yet know the jealous envy and spiritual mediocrity of the university professor. His vision is not disturbed by the glasses of a father-in-law, and he does not begrudge a corps-brother a stipendium. —

TELOS—THE END

My Friends, who I, in my body and soul, feel to be the children and sons of these primeval enemies of the apelings, let us hold in the highest regard the most precious heritage of our fathers — our blood, our seed — as something Divine! We do not wish ourselves to be regarded as angels, the blood of each and every one of us is more or less mixed with the water of Sodom. But from this point forward a halt should be called to this mixing. Mankind is unequal, and a deep moat that can not be overwhelmed surrounds Walhalla— a moat that no apeling must be allowed to jump over. In the struggle against the apes of Sodom each one must begin within himself, especially in the choice of his wife, then he can fight against the apes of Sodom which surround him... Victory will be ours— ancient, divine oracles speak in our behalf. Among our foes is the ape, in us and for us is God— the all-knowing, all-powerful entity of the original cosmos. It follows from many passages in the Bible that the European white man — in short, the Germanic man — is the Son of Heaven. He is the white stone (Rev. VI.8), the White Rider who conquers the colored people, he is the Logos (Rev. VI; XIX). Also in the Koran (VII,43) it is said that Paradise is certain for the whites. The original homeland of the white man is Germania — kings and heroes have been coming from there since pre-history. Up to a certain time only ape- and beast-men lived outside Germany. For this reason the Germanic peoples eagerly took up an exalting doctrine, such as

the teachings of Jesus. But the Sodomite spirit of Rome and Byzantium could not let the Gothic folk live. That glorious folk of the gods was ripped apart by the ancient *pagutu*- and *udumu*-brood, to the rest of the Germanic peoples a counterfeit Christianity was preached, and their powerful arm of the gods bound by the cord of the "commandment of brotherly love." Rome and Byzantium extirpated the ancient scriptures, for they would have documented our divine origins and their simian descent. For over a thousand years the "Welsh" [= Romanized French] and the Slavs, along with the rest of the mob of apemen, have been a constant danger to our culture, they are our bitter enemies for whom no act of malice or violence is too terrible to use in order to destroy us! Woe to the brood of Sodom when we settle our accounts with them! They are more dangerous now than ever before. We have ourselves bred them upward. The wheat-fields of mankind have become sallow and over-ripe. Both "wheat" and "weeds" have grown up (Mt. XIII.30). The linen-wick of Sodom is still glimmering, the reed of Sodom is not yet broken. From the chalice, which the adulterous "foreign" wives of our fathers' fathers mixed, from which they slurped the frothing mellow-wine of raging Sodomite lust— from this we must now drink the bitter dregs. The time has come about which the Sibyl (II.154) spoke: "But whenever ... children are bom with grey temples from birth, then affliction will overcome mankind; fools who do not notice that when the female of the species no longer gives birth, the harvest of mortal men has come. The time is here! Women cannot, or no not want to, bear healthy children! Those women who would have been suited to have been mothers lament their existences as old maids, the whore gets married and rules over our domestic and public life. The whore in the whorehouse is no sin, there she fulfills her purpose. But the whore in the marriage-bed is the downfall of peoples and states. Pleasure-apes burn down the city (Prov. XXIX.8). We must finally start to "breed humans." The experiments which the landed proprietor

Rashatinov performed in Perm had surprising success. As early as the second generation he obtained persons of virtually divine beauty, *(pol.-anth. Revue,* Eisenach). Obviously this example merely concerns Slavic material. What a race we could breed from our Frisians! The kind of force a race can be has been proven by the Boers.

The strictest pure-breeding standards are necessary. We may not cast the pearls before the swine, we have to keep the salt for ourselves (Mk. IX.49).

Obviously the Kingdom of Heaven will be reached through intervention in the sexual life of man. Those of lesser value must be exterminated in a gentle way— by castration and sterilization (Mt. XIX. 12). Origines interpreted this passage literally and castrated himself. This exegesis, proven in practice, is more authoritative to me than that of the present-day pastors. The Jesuits too hold fast to a literal exegesis in their order policies — and history shows what a gigantic force this idea has. Also the restriction of sexual indulgence is advantageous for spiritual men. To one is given the ability to generate beautiful and good children, to the other to create immortal spiritual works. Women can only make up for the sin of Eve through reasonable love, devoid of its ape-nature. (Tim. II.15). Woman indulged in more Sodomite lust, therefore she must suffer more today— especially at the hands of the sons of the Sodomite lovers of her mothers.

Adultery by wives and their quite strange preference for lusty, satyr-like — so-called "interesting men" — must be obviated as much as possible. "Abstain from lascivious beings." (I Thess. V.22). A precipitin-reaction will make clear to each and every individual how closely or distantly his blood is related to the blood of apes. Bastards are usually physically and culturally poor. Among the Persians when someone commits a crime an investigation is made as to whether he is a bastard. (Her. I,137). He who is of God cannot sin, while he who is of the beast-men must sin (I Jn. HI.8). Juvenile delinquents should be castrated without mercy, or sterilized (by radiation). The invention of a functional sterilization device or agent would be the greatest boon for mankind. I am certainly not against condoms. They should be increasingly distributed. Only noble men alone, men with a heroic way of thinking, who know what it means to raise and support a child, only men who cherish children, only they will then engender children. But those who seek out copulation only for purposes of lascivious enjoyment, the nymphomaniacal baboon she-creatures afraid of birth pains— they will exterminate themselves, will strangle themselves with the rubber. Everywhere and always we must protect the institution of marriage, for it is the secure refuge of the race, the warm nest of the young phoenix and the future God-Man. If a man and woman want to love each other without

engendering children and they are free, then marriage is not necessary. Marriage is there for the sake of children. Marital fidelity must be required of all women in all circumstances, because adultery on the wife's part adulterates the family. But marital fidelity on the husband's part is also necessary. Marital infidelity by the husband is actually not a sin, but is an act of stupidity that is usually severely punished, because a strong man can barely satisfy one woman. Besides course eroticism plays a subordinate role for a racially pure Germanic husband. He only enjoys coitus when his chosen wife meets all aesthetic requirements and he enjoys it only insofar as he gives his beloved wife the highest enjoyment in this way. As regards women these men are uncommonly choosy— a worn down shoe, a bad accent, or bad personal habits cause many men to be impotent for women who otherwise possess every possible charm. It is just this characteristic of the man of higher race — of his being incapable of immediately servicing any and every women — that must be further developed and expanded in a systematic way so that husbands will only be potent with their own wives, and with all other women they will be impotent in the literal sense.

For the sake of the "Kingdom of Heaven" we must become eunuches.— As highly as we honor the wife in the family and in the home, we must just as intensely fight against the intrusion of women into public life, because the ultimate outcome of these efforts would be, and to some extent is already, unilateral women's rights, which would make the world into a big brothel in which everything revolves around penises and pussies in a silly and absurd satyrs' orgy while the proper wife, the loyal mother of the house, and the healthy strong troop of children will be mercilessly driven out of the chaste and legitimate home. No one other than those women with their lascivious ape-like natures destroyed the cultures of antiquity and they will bring down our culture as well if men do not stop and think soon.

The adulterous and sensual woman belongs in the whorehouse, the honor of motherhood is withdrawn from her and her name is blotted out of the book of life. Likewise criminals, the mentally ill, or those with hereditary diseases should be prevented from reproducing. If we only allow fit persons to reproduce the hospitals, prisons and the giant criminal justice system will become superfluous. Pure-breeding is the priority for true disciples of the Logos, who abhor all bastardizing mongrelization as both contrary to law

and Godless. (Const, *ap. p.* 168). Do not drink of "strange" (apeling's-) water, drink from your own well (Prov. V. 15)! Hold yourself back from the "stranger" (= apeling) (Sibylline Oracles II)! Avoid Sodomy and copulation with the hobgoblins of pleasure, rear your own species (Sib. III,762). Every man should avoid marrying a woman who has whored around a lot if he wants to generate descendents. The male semen has an effect on the woman such that the child, even when it comes from a legitimate father, still inherits characteristics from all those men with whom the wife has had premarital or extramarital intercourse. It is for this reason that the old laws favor marriage with virgins, the privilege of the first-bom and draw a sharp distinction between the sexual rights of women and men. Just as different races of men have unequal rights, so too do men and women have unequal rights. The old custom of law which allowed the lord of the manor to sleep with every virgin first proves that the ancients knew that it is the man who is responsible for breeding the race upward.

Dear ladies, tell me honestly, whose wives would you be today if noble men, if god-like Siegfrieds, had not torn you away from the Sodomite monsters, if they had not put you in warm nests, if they had not defended you — sword in hand — throughout thousands and thousands of years against Slavs, Mongols, Moors and Turks? Choose between us and those sons of Sodom, have yourselves sexually serviced on the mound of corpses of your husbands who fell in battle— as so many of your mothers' mothers did! Take them to your husbands' houses, so they can make harem slaves of you, so you can become the mother of a brood of lascivious, bloodthirsty beasts, who know no motherly or wifely love! What woman is today she has become thanks to the sword and power of man. Man wrestled woman from the apes of Sodom, and for this reason she is his property!—

The man must assume leadership in the up-breeding of humanity, the woman must follow him. The man is the head and object of woman; Christ, the future God-Man, is the head and object of man (Eph. V.23; Col. III.18). Woman still today loves pleasure-apes and makes the effort to breed humanity downward. The so-called "modem woman" of free love finds herself depressed by melancholy and vague longings. She longs for the burning "tender Sodomite pieces of wood," for all those completely wild lascivious beasts. The chalices of Sodom are going into decline, "all have

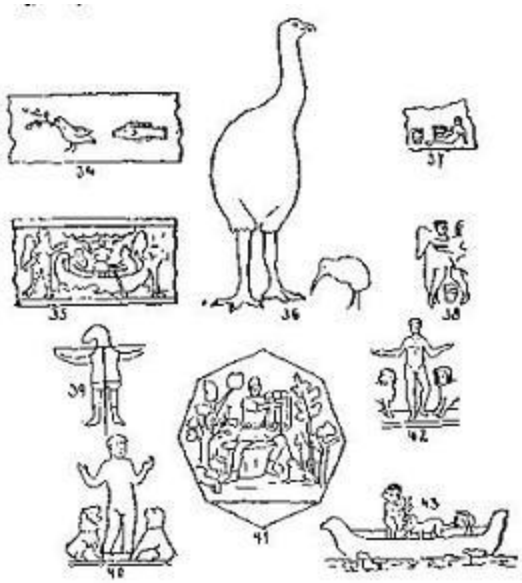
become pieces of wood in their houses," the wells of Sodom are vanquished, for a new, strong human species is growing which seeks something else in a woman other than a diversion for his sexual parts. The modern woman, however, is fleeing the Germanic man and would rather make children with Slavs and Mediterraneans (E. Key *Liebe u. Ehe*, p. 468)

A nameless longing is unconsciously driving hysterical women into the churches and to the pastors— to the one-time groves of lascivious hobgoblins and the one-time temples of the dealers in Sodomite apes. The savage and unbridled human sexual passions are harmful and unhealthy. Husband and wife must get closer to one another and love each other in a cooler way, yet in a way which is all the more spiritual and freer. In the Logia of the Lord it is said: "When you trample the garment of shame with your feet and when the two become one and man is neither man nor woman with his wife, then the kingdom of heaven will be upon us." In the Resurrection there will be no more marriage, humans will once more be angels, i.e.— hermaphrodites (Mt. XXII.30; the state of bees and ants!). We will no longer generate men by means of carnal intercourse, but rather perhaps by means of radiation. Jesus came to abolish the work of woman (Logia). We will once more become similar to the electrical God-men physically as well— we sill again become pure Gods. We must take off the dark pelt of the ape and put on the shining breast-plate of the God-Man (Rom. XIII. 12). We come from God and to God we will return, that is the great secret of the transmigration of souls, of the process of becoming man, of the suffering, of the death and of the Resurrection, the return, and of the great Supper (Jn. VT.35) of the Gods. Christ is the original-man of the past and the evolved-man of the future, he is the A and the Q,, beginning and end. Women must have themselves "baptized" in the holy temple-well of Siloam, the "waters" of which bubble coolly and softly (Jn. IX.7; Is. VIII.6). Cold Boreas must again sweep through the withered garden of mankind and Nordic blood extinguish the southern ape-rut. (Cant. IV. 16).

Agape, pure love devoid of any ape-nature, yet love in an entirely sexual sense, is the innermost kernel of the doctrine of Jesus. Only in this way can the otherwise theologically inexplicable pagan portrayals of the lust-filled revels (agape-feasts, Eucharists = love between men and women), Cupids, and couples embracing in love found in the catacombs be explained. Our

blond-haired baby Jesus is certainly no one other than Bacchus, Cupid and Skeaf! Cupid and Psyche (Fig. 38) are even seen quite often in primitive Christian iconography and between them is usually the basket *(kepos)* with Sodomite bread which they have refused (while the lascivious naked woman in Fig. 37 can not separate herself from the Sodomite basket in her lap.

So let us lay off playing the harps of Sodom and pay the harps of men (Clemens *Al protrept.),* so that Apollo's holy swans can return and we can again become a congregation of Gods. German men, play on "human harps," love the strong loyal,

Nordic woman in whom the divine electron still slumbers. Knowledge, Gnosis, is very valuable, but more valuable still is love [Ger. *Minne*] devoid of ape-like nature. Gnosis plants, but *Agape* builds the house (I. Cor. VIII. 1). In *Agape* all the elect of God will be brought to full maturity (I Clemens *Rom. ad Cor.* XLIX). We must guard our bodies as temples of God. If we all love [*minnen]* one another among ourselves we will all come into the Kingdom of God (II Clemens *Rom. ad Cor.* IX). *Agape* is the path that leads us to God (Ignatii *ep. ad Ephes.* IX). Jesus is Cupid, is Frauja, the Bridegroom of the Soul (Psyche). "God is love devoid of the ape-like nature *(agape).* He who abides in love devoid of the ape-like nature *(Minne),* abides in God, and god in him." (I Jn. IV. 16).

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